

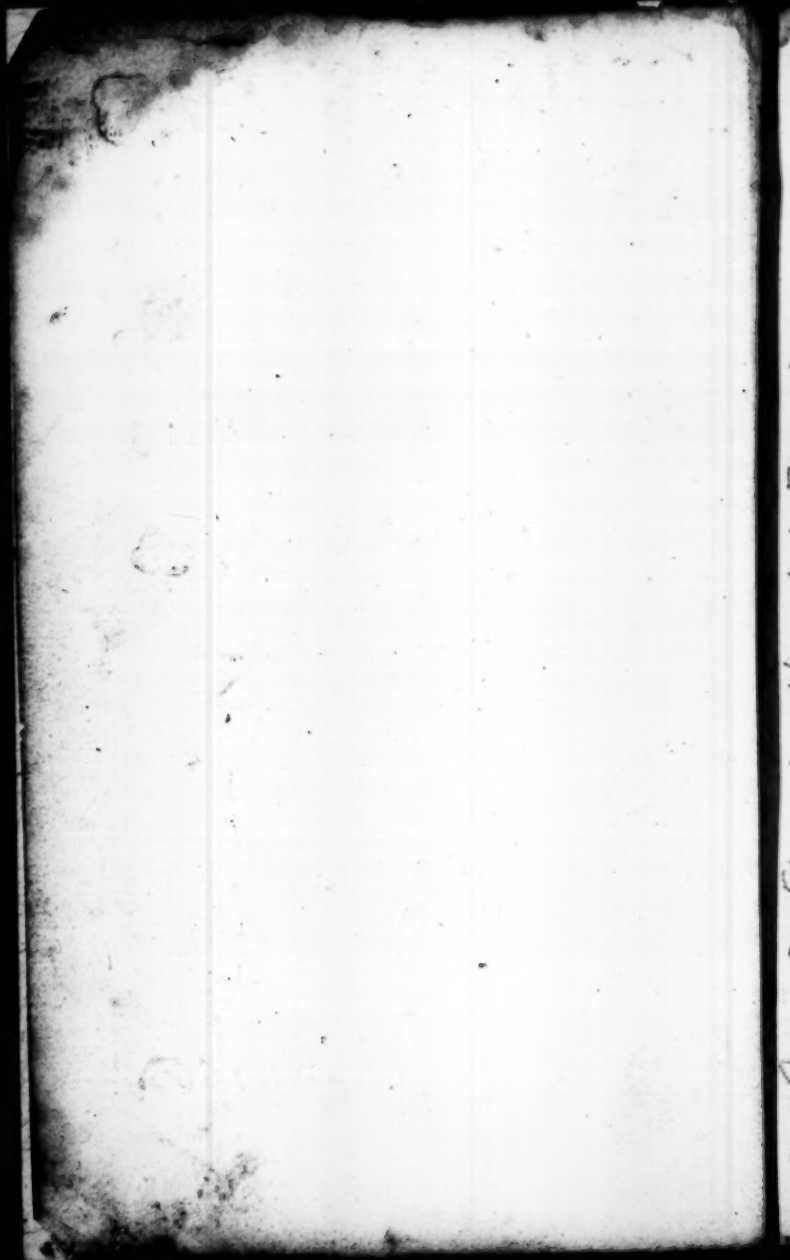
PHILOTHEA
PILGRIMAGE
TO
PERFECTION.

DESCRIBED IN
A PRACTISE OF TEN DAYES
SOLITUDE,

*By Brother John of the Holy Crosse,
Frier Minour.*



BRUGES,
Printed by Luke Kerchove. 1668.



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TO THE
RIGHT HONORABLE
AND
MOST VERTVOVS LADY,
The Countesse Dowager of Suffex.



ADAM

Divine things become Generous & Noble Spirits, who being the more refined Images of God, above the Vulgar, have by their noble descent à larger Capacity to great Matters, & by their most carefull Education, à cleerer Aptness to sublime thoughts & actions.

Your Honour hath by the Excellent Conduct of your Life, givè the world so ample à prooffe of your Eminent Perfections, besfitting the Greatness of your Name, that None may reflect thereon, but must admire, both the fortunate
a 2 dispo-

Ben. Res. W. Edwards offer of 10 May '78

The Epistle Dedicatory.

disposition of your originall Inclinations to piety, & the free blessings of a Gracious Providence, religiously managed by your own Vertuous care & Industry.

For besides the Rare gifts of Nature & Fortune, which welcomed you into this Light, wherein few of our Nation exceed your Excelling Happiness. *Your Honours* laborious discovery of truth in our Holy Church, from which your first yeeres & growing Honour were extremely averse; & your zealous Love towards comfortable Solitude, & compliance with Christian Duties, since your being engrafted on the sacred stock of our ever-flourishing Christianity, wherein You are become Imitable by few of your Noble Birth & Qualities, discovers that swift penetration of your Judgment, that solid-

ness

The Epistle Dedicatory.

ness of Vertue in your heart, which truly speak you Noble & Religious.

Although this small handfull of advises & helps to solitary Perfection, gleaned up by many yeeres serious Meditation, in sweet Retirement, may already find a plenteous harvest in your own bosom, yet will I presume through your Honours Encouragement, to lay the at the feet of your Excellent Vertues, that under the protection of your Honours Favorable acceptance, & strengthened by the greatness of your Name & perfections, My Philothea may become conspicuous to the world, & doe that great work abroad, which is therein designed, by

M A D A M

Y O U R H O N O U R S

Most devoted Servant

BRO. JOHN CROSSE.

TO THE READER.

CHRISTIAN READER,

CIt is no new thing, to measure a friends Kindness by our own profits, & value that most, by which we reap greatest fruit. I could wish this principle, as well observed in the ording our Spirits towards God & Vertue, as in using the good things of this Life, in order to worldly conversation; I might then hope, this small Treatise would find as kind a welcom from all well-willers to piety, as the worth of the subject may deserve.

That whereof it treats, is Divine; & my whole aymes are, to render the lover of solitude, Divine; bringing her home to God, whence she strayed by sin; that moderating passions, & planting Vertues, she may be cordially United to her Divine Espous, The Author of all perfectiō, & finisher of our best hopes, by obedience to his will now, & after by an endles communion with him in Heaven.

As the state of Holy Religion: so its design is, to render its Professours, Lovers of Solitude; therefor all duties there, by reason of those Divine thoughts, first conceived, & still conserved in those Divine Souls, aime to fix on God, by

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TO THE READER.

confering with him of Heaven their home, & Vertue the way thither. Spirituall Retreats therefor are not intended for them, whose whole life is à solitude; But for such, whose conversation with creatures, exposes to manifold distractions, apt to slacken Christian Zeale, since nature is too prone to cleave to the perishing things of this life; These therefor should oft renew their Vows of Christianity, & endeavour to repaire their tyred out spirits, by stronger purposes of piety, which are best made in a retreat from their Usuall Employments.

How ever, even Religious persons, particularly, whose Obedience partakes more of the Solitudes of Martha, then Maries Solitude, should sometimes observe a more then ordinary Retirement; that reflecting on the Holyness of their Vocation, & the duties thereof, they may repaire what's decayed of their first fervour, & secure their claym to heaven, aimed at by their Divine Choyce. And indeed this great work is to all of that high concernment, that what ever account some loose spirits may make of it, it will one day, extremely justify the Children of Light & crown their Hopes.

In My Preface to PHILOTHEA (an
Heaven-aspiring Soul whose conduct in her Pil-
grimage

TO THE READER.

grimage to God, is here intended) I have at large discoursed on the Dignitie, Profit, Aimes & Use of spirituall Retreats; wherefor I need not further dilate my selfe on that subject; My Wishes are, it's practise may make Thee & all truly happy. Farwell.

APPROBATIONS.

Librum hunc Anglicè conscriptū à V. Adm. P. Fr. Joanne à S. Cruce, S. Th. Lect. ac Conventus Fr. Minor. Anglo-Duacen: Vicario: cui titulus, *Philothea's Pilgrimage to Perfection, &c.* diligenter perlegi, nihilque in eo deprehendi fidei vel bonis moribus contrarium, sed omnia devotionem spirantia, & quæ perigrinantes ad Beatitudinem Animas, in Itinere promovere poterunt. In cujus rei fidem subscripsi, Kalend: Septembr. Anno 1664.

GEORGIUS LEYBURNUS, *Sacr. Theol. Doct. & Coll. Anglo-Duacen. Præses.*

MANDATUM ORDINIS.

Commendetur prælo, Tractatus V.
Adm. F. *Ioannis à S. Cruce*, Confes-
sarii Monialium nostrarum Brugensium
&c. *De Receptu Spirituali*. Actum Londini
in Congregatione Intermedia 15. Nov.
1666.

Erat subscriptum

FR. THOMAS à S. ANNA,
Secret. Prov. & Notar. Ap.

Locus + Sigilli.

I Underwritten have diligently read
over *Philothea's Pilgrimage to Perfection*
&c. composed by the Rev. Father Bro:
John of the Holy Crosse, Reader of Divinity
&c. wherein holy Solitude is highly com-
mended; the prerogatives, motives &
effects thereof are declared; Instructi-
ons & means for attaining it, with the
duties of a solitary Soul, are prescribed;
by which at length he conducts her to the
highest Pitch of Solitude, contempla-
tion & Union with God, possible in this
life,

life; in whom he leaves her firmly fixed by a perfect Resignation, Humility & Abnegation, & consequently perfect in a Solitary way. Seeing therefor, that this Treatise tends to the instruction & consolation of such Souls, & to the advancement of that happy End, & more over containeth nothing cōtrary to the Canons of the Church, I judge that it may happily see light. Given in our English Convent of Frier Minours in Downway this 3. of May 1668.

BRO. BERNARD ELSTON,
Ord. FF. Min. S. Th. Doctor.

APPROBATIO ORDINARII.

Liber hic Anglicè conscriptus, & à Patribus Ordinis examinatus, de licentia ordinarii poterit imprimi. Actum hac 8. Maii 1668.

N. GERSEKEN, *Archid. Brugæ*
& *Libr. Censor.*

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PHILOTHEA INVITED
TO BEGIN
HER PILGRIMAGE.

TAke Leave Philothea, bid thy Friends depart,
Let nothing earthly now come neer thy heart :
Whilst thou retyrest, sighing all alone,
Recounting all the ills which thou hast done :
This is Gods way, to heare his Voyce in Thee,
And search thy heart in inward privacie ;
Which fill'd with thoughts of heav'n-aspiring joyes,
And lodg'd in shades exempt from vulgar noise,
Winged with chaste desires & sacred vows,
Upwards doth mount to meet her heav'nly Spous ;
And heare Loves whispers, charming up above,
To fix her self ith' center of her Love :
From whose Embraces, may she not depart,
But grasp that heav'nly armesfull neer her heart.
No Gemme, no hidden treasure like to this,
'Tis Heav'ns delight, alone, Mans Crown & Bliss,
O blessed dayes ! O purely sweet content !
Whilst thus in Paradise thy time is spent.
Oh may such thoughts thy spirit alway move !
Thus mayst thou ever live to be in love.
'Tis Heav'n on Earth, thus sweetly to discover
Heav'ns joyes on Earth, & have thy God thy Lovet.

RICH: BVLSTRODE, Interior:
Templ. Lond: Armig.

PHILOTHEA'S PILGRIMAGE TO PERFECTION.

The Preface to PHILOTHEA,
Contayning Instructions
for Solitude.

§. I.
Excellency of Holy Solitude.



Ince thou art in good earnest resolved, MY PHILOTHEA, to begin thy Pilgrimage to Perfection by entring holy Solitude, therein for a while, to conferr with the beloved of thy soul, touching the present & future state thereof, how thou standest affected to Piety, & how thou maist better thy selfe in thy progresse towards heaven, by cleansing thy heart intirely from those stains & blemishes which are incident to corrupt & fraile Nature, & by strengthening it
A with

with pious considerations, enflamed affections, & efficacious resolutions, to the redeeming of lost time & reforming such errours & evill inclinations, as are insensibly crept into thy soule; I cannot more fittly addresse my selfe to thee, then with the hearty well-wishes of holy Tobie to his Sonne: *Walke well, God be in thy way, & his holy Angell accompany Thee.*

Nor may we doubt, but that the same Divine Clemency which hath inspired Thee, with a will to undertake this Holy Voyage, will inable Thee with his blessings, & make Thee so to prosper & profitt thy selfe in the pursuance of this blessed designe, that it will be unto the eternall honour of the Divine Majesty, & an ample increase of Piety, & spirituall comfort in thy own soule.

If any employment be heavenly upō Earth, & doth consequently belong to the duty of a good & upright Christian, it is the serious practise of retired solitude; by which the soule doth unspeakably promote her selfe towards the end of her creation; which is, to know
God,

God, & to love him above all things created.

In Solitude we ransack our hearts, we discover our secret enemies there lurking in our breasts, & strongly armed grapple with them, expel them, & prevent their reentrance into our soules. By it, we disfiable ill customes, settle our selves to an eager use of means to doe well, & fitt our minds to all good duties, & against all crosse events. By it we descry our naturall weaknes to vertue, obtain redresse, prevent temptations, cheere up our hearts, feeble & tyred out with temptatiōs & adversities, temper our use of creatures, gaine more light to our knowledge, more heate to our affections, more life to our devotions, more vigour & courage in our callings, & therby wee become strangers to the earth, by a just estimate of earthly things, which are transitory & vaine, & enter into a sweet fruition of invisible comforts.

Wee therein contemplate JESUS CHRIST, at the right hand of the Father, with *Saint Steven*; we discourse

4 THE PREFACE

with Almighty God in his glory, with *Holy Moses*; & with the *Great Saint Paul*, ravisht into the heavenly Paradise, we heare & see, what we are loath to leave, & cannot utter.

Lastly, holy Solitude is the securest Remedy against wordly desires; it is the pastime of Saints, the ladder of heaven, & the best means to perfect a good Christiã soule, without which it cannot experience true joy & rest, during her aboad in this smoaky Cottage of her Mortality.

Although all vertuous Exercises, which occur in the course of our tedious lives, doe aime at the profit of our soules, in order to the purchasing of life eternall; yet none comes neerer to this happy purpose, then the diligent use of holy Solitude, whereby our spirit is strógly weaned from the love of perishing & transitory things, & soareth up to the contemplatió & love of her Almighty Creatour, before whom, in silence & hope, she humbly discovers her wants & earnest desires, embraceth him with the arms of an innocent & reverentiall love,

TO PHILOTHEA. 5

love, & in a manner entreth into the possession of the sweets of a never ending felicity, amidst the heavy presse of worldly trialls.

If therefore *my Philothea*, thou doest earnestly thirst after the delights of a spirituall Retreat, thou must seriously apply thy selfe to the use of it. For howsoever strong thou findest thy selfe in resisting temptations, & in the practise of vertues without a retyrement of thy spirit, yet will the greatest fervour soon slacken, & become faint, without the supply of Recollection, by reason that our enemies are many, powerful & restless; & vertue, how ever pleasant in the possession, is hard in the purchase, & our strongest resolutions, not supported, both by frequent reflection upon our foules, & those impediments that doe often occurre in our pursuit of Pietie, & by renovation of purposes unto that our happy end, will by insensible degrees, become weak & tepid.

But before thou undertakest this work of ten dayes Solitude, unto which I advise, & study to direct Thee; read

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attentively these few Rules, which I here insert, collected out of several great Contemplatives; whose experience in the schole of holy Solitude, may give them authority for thy instruction.

And indeed, without them a soule may miscarry, which would be great pitty, even in this holy & excellling work; & suffer illusions, where it en-
deavours, to shun & decline them.

§. 2.

Preparation for Solitude.

WHerefore in the first place, be sure that entring into this holy Exercise, Gods honour be thy cheife Ayme; the next, a reformation of thy owne life, by a serious & deliberate reflection on thy past & present state, & what may happen for the future; that thou maist thereby prepare thy selfe to live well & dye happily, & that Death, when it comes, may not find Thee unprovided.

Nor doe thou much heed what the world may think of thy retyrement, Thou undertakest the employment of

an *Angell*, & desirest to have a foretast of that blessednesse, which JESUS CHRIST hath purchased for us, by the effusion of his precious bloud; Blush not then, that thou beginnest now to be, what thou shouldst be alwayes, but rather that thou hast hitherto neglected a work, wherein much of thy life ought to be employed.

And because this Mountaine of Solitude ought not to be climed with a profane & ungodly foote, but as in the delivery of the Law, so here, no beast may touch Gods Hill, least he dyes, the sight of God being only promised to the pure of heart; the soule must therefore be well cleansed by humble Confession, from the dreggs of sin, before shee may profitably approach to this exercise, which beholds only objects that are pure & spirituall.

Thus the Royall Prophet would first wash his hands in innocency, & then compasse the Altar.

Make then a strickt examine of thy conscience, what sin may have been committed by thee? what grace forfeited?

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what punishment deserved? & after this, in the evening before thou entrest thy Solitude, make an humble & cordiall Confession, of what thou findest thy selfe faulty, since thy last examine. For since thy understanding is not yet enough cleered, nor thy affections sufficiently enflamed, for a Generall Confession, I should advise Thee to defer it till the Fourth Day, where I shall say more of the profit thereof, & how it is to be performed.

This done, trouble not thy selfe, if thou finds't in thy soule some ill inclinations yet living there; this exercise requireth not absolute perfection, but is a means to attaine to it; Were wee all Saints, there would be no need to use the Solitude I speak of; Content thy selfe, that thou art not conscious of any mortall offense which thou hast not disclosed, with an humble repentance for what is past, & a firme purpose to améd, endeavouring still an honest sinceritie & uprighnes of heart towards God.

Who finds him selfe in this dispositiō, let him not think, that either weakness
to Ver-

to Vertue, or pronesse to vice, may be a lawfull barr to Recollection, whereby our vicioufnesse is weakned, & Vertue revived in us; no man will starve him selfe with hunger, because he eates not with a strong appetite.

§. 3.

Abstraction from usuall cares.

IN the next place, *Philothea* thou must disintangle thy selfe from worldly affaires; If thou wilt approach to Gods flaming bush, upon the Mountain of Visions, thou must putt off thy shoes; where our thoughts are glued to the world, the soule will be unable to soare up with wings so limed & intangled, unto a contemplation of heavenly things. For this, *Elizeus* left his oxen, *S. Peter* his boat, netts, & freinds too. The hill of Divine Meditation is high & steepe, & not to be ascended with a heart laden with worldly cares & sollicitudes. Nor yet needest thou, what ever thy charge be, publick or private, secular or religious, cast it wholly off; lay it by a
A 5. while,

while, during thy spirituall retreat. in some other hand, whilst thou drawest there, more force & strength, for the mannagement thereof.

If thou lettest those cares enter in with thee, they will become troublesome companions, ever & anon distracting thy mind from her cheife buisnesse. And in this point, solitude admitts no smalnesse of matter, if thou givest place to one thought, which is not to thy purpose, hundreds will throng in with it, each will prove an impediment to the other, & all of them will trouble & divert the soule, which entertaines them, in this her Divine work. Wherefore be scrupulous in the observance of this advice; Experience will teach Thee, that distractions goe not single; admit one, & in a moment, thou wilt forget where thou art, & what thou art about.

And as thou must discharge thy selfe of thy ordinary employments, whe thou attemptest this great work, withdrawing, not thy hands only, but even thy thoughts from them: so also must thou observe a more strickt & profound silence,

TO PHILOTHEA. II

lence, not entring into a conference (more then the Rules of obedience & well grounded charity will permit) with any one, but, with thy spirituall Director; nor with him, of any thing which hath not a streight reference to the work in hand.

Say rather with yong Samuel, *Speak thou o Lord for thy Servant beareth Thee*; By opening, the sweetest balsoms loose their odour, & by too much noys, we deprive our selves of hearing what the Holy Spirit would speak in our soule. If therefore thou desirest heartyly to heare the speeches of peace, which God speaketh to the soule, which he hath led into Solitude, stop thy Eares to all discourses of others, & putt â barr to thy own lipps. For much speech is not voyd of sin, & where sin is, Gods holy wisdom can make no abroad. No noyse was heard, whilst Salomons Temple was building, & a greater then Salomon is here.

Choyce

Choyce of Place.

Solitarinesse of place helpeth much to the observance of silence requisite. Retire from all others, if thou wilt discourse profitably with thy selfe. Our *Blessed Saviour* meditates alone on the Mountaine, holy *Isaac* in the feild, & Saint *Iohn Baptist* in the desert. Though God be in all places, as good to us, & as neer in one as in the other, yet is a Cell or Closet the most convenient for this great work, where our meditations confined by kown walls, keep the mind from wandring abroad; wherefore a great Contemplative was wont to say, *The Spouse of the soule is bashfull, & cometh not willingly to the Bride, in the presence of a multitude.*

Abandon therefore, *my Philothea*, all worldly society, & change it happily into the company of God, & his blessed Angells. Abandon I say, all conversation with the world, not outwardly only, but also inwardly, least sequestering from the world in outward shew, we carry it with

it within us in our owne bosoms. I know this counsell is of great perfectiō, not easily attained, for these thin species of things, insinuated into our minds frō outward objects, will appeare some times to us in our uery Cells, & private Closets, even against our best endeavours, *S. Hierome* in the deserts, had not his thoughts alwayes free, from the maskes, & dāces, of the Romā Matrons. And truely, this inward society, is worse then the other. For it is more possible for a free Cōtemplative, to have a retired mind in the midst of a markett, then pestred thus with inward company, to be alone in the midst of a wilderness. Make choyce therefore of that place, which admitteth fewest occasiōs, of withdrawing thy heart frō her own good thoughts. In my opinion, we cannot expect to find God neerer to us, then in that place where we have bin accustomed, more familiarly to meet him; because our thoughts are by custome more easily récollected, where we have used our selves, in our former Recollections, to converse with him.

Due time for Solitude.

THe heart, now free from noise & distractions, must be constant in continuing this holy work, once begun, according to the course prescribed for it. Those who meditate by uncertain fits & snatches, only when other employments forsake them, or when good motions are thrust upon them, by necessity of example, or duty to Constitutions, cannot hope, in that their state of coldnesse, to climbe high upon this ladder of perfection. For although they may have some feeble beginnings of spirituall notions, & gracious Affections in the will, yet being the Issue of one fitt of Meditation, at random & unsettled, they are displaced & weakned at the first occurrence of a new employmēt. Wherefore having chosen a fitt time for the practice of solitude, be serious in keeping it; yeild to no occasion, withdrawing Thee from it. The beginning will be hard, but use will render it easy & delightfull.

The

The same constancy, which requires Thee, to make choyce of a proper time for Recollection, requireth also, that thou dwellest upon the matter, chosen or appointed Thee, without change or tediousnesse, till it hath attained some joyfull issue of spirituall profit. Otherwise, *my Philothea*, thou wilt attempt much, & effect little, through thy owne ficklenesse & inconstancy; He deceiveth himselfe who thinketh Grace to be easily wonne. We must use much suit & importunity, before Christ will bestow his bread upon us; which is of that worth, that it may not be bestowed on any fickle petitioner. Even we our selves, generally speaking, sett little by that which is easily gayned, without labour, perils, importunity or resolution.

Thus much, for choyce of time, & dwelling upon the matter, in generall; whereof though both of them, require an unbroken constancy, yet not any perpetuity of either, through the whole course of our life. Our fraile nature, & ordinarie Duties, would not beare with
such

such a fixed stability. It is for glorified spirits above, to be ever fixed on God; issueing flames of Love, towards so soveraign a beauty. These poore things under the Moone, must have a change & variety; our vitall spirits, which the immortall mind uses, for her instruments, are of a strange kind of mettall; if not used at all, they rust; if too much, break; or at least grow dull & stupid; Truth is, the cheife object of our Solitude is so excellent, so glorious, that like the Sunne, look upon it we may, but not gaze thereon. We have known sad experience of some, who venturing too farr & hastily, have failed & weakned the selves, to little fruit. Holy thoughts & affections are the food of the eternall Mind, yet since it works not in this our present state, without the fancy, her handmaid, she must needs flag, when fancy, her support, is tyred out, with too permanent & intense speculation, without variety of object. Let it suffice thee *Philothea*, to persever in thy Meditation, so long as Gods grace shall enable thee, without affectation of perpetuity,

tuity, which is not granted us. And when thy spirits begin to blunt, leave off, without feare of ficklenesse; one halfe houre at a time, is a competent measure for a weake beginner. As God encreaseth thy devotion, he will inspire force, for longer continuance. But by no means passe thy prescribed time, without speciall advice, otherwise thou maist chace to spoyle a good enterprize, & A moderate undertaking, with an anguishing conclusion, & hurt thy selfe.

Wherefore let me advise Thee, not to be too eager in this good work; Conserve alwayes a calme peace in thy spirit, for since this work depends more on the help of heaven, then our naturall industry, shouldst thou turmoyle thy Imaginatioⁿ, with too earnest disquisition in the begining, unresigned to the time of heavenly assistance, thou wilt unhappily disable thy selfe, for further aspirations. Man is not alwayes, in a like disposition; sometimes he is longer in settling, through some unquietnesse of fancy, or more obstinate distraction; sometimes heavier in the perseverance, then

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in the

in the first entry, sometimes more nimble & active to dispatch. How ever thou findest thy selfe, in the begining or continuance, persist gently, & thou wilt have victory. Other combats are on doubtfull hopes, this on assurance; for the successe depends on Gods promise, which cannot disapoint thee, if thou faile not in thy pursuance; persist then, & thou wilt prevaile; that which was begun with languishing remissenes & difficulty, shall end in joy & comfort.

One dayes meale, however large & liberall, strengthens not for to morrow. The body languisheth; if there be not a supply of food; Thou must therefore feed thy soule, by daily Meditation. The most serious affections are extinguisht, by intermission, & by disuse doe perish. Lett not therefore any one day passe, without a competent time, spent therein; break through all letts, except those of obedience & Charity; & when these shall have hindred thee, repay thy selfe afterwards, the time borrowed, & recompence thy losse with a doubled labour; for be assured, that too much neglect

TO PHILOTHEA 19

neglect breeds unaptnesse to good. Thus much for thy daily Recollection, & for the time chosen or appointed thee; of which, hereafter I shall prescribe á fitt Methode.

But as for the Ten dayes exercise, which I intend specially to recommend unto Thee; I advise the use of it, only once a yeere; no lesse, no more. Our Nature is so feeble to good, so propense to evill, that unlesse we once a yeere, sett a speciall time a part, wherein to looke into our selves, after a more serious manner, & prune ill Customes & inclinations budding in us, these will grow so strong, that they will in time choake & kill our little plants of piety. The best clock will be out of order, unlesse taken in peices, & cleansed once a year. There is not any so good a Nature but may be corrupted by irregular affections, insensibly creeping upon us, which if not timely rectified, by a careful industry, will gaine the upper hand, & become a second Nature.

Yet however necessary, a yearly more serious inspection & survey of our
B 2
lives,

lives, & conversations may be, to doe it too oft in one yeere would render a Mind perplext & anxiously scrupulous; which are distempers, incōpatible with comfortable Solitude, that requires a generous freedme of the soule.

Wherefore let thy dayly Meditation suffice the rest of the yeere, for the correction of errours & misdemeanours, that ereep upon us, in this fraile course of mortall life.

As for the time of the yeere, when this speciall Exercice is to be performed; 'tis hard to prescribe one generall Rule for all. Neither can a whole family or community, together, lay aside, at any one prescribed season, all their other duties, but while *Mary* meditates, *Martha* must look to household affaires. Could it be had, there is no time fitter then Lent and Easter, whē the weather is temperate, the body refreshed anew, by the Suns approach, & Mysteries then represented, doe strongly call upon us, for amendment of life; if we doe intend thē to partake in the benefitts of Christs Passion, & Resurrection. It is a signe
of :

of a dead & frozen soule, not to have an impulse to Vertue, & a horreur of sin, when God him selfe becomes à Propitiation for us, by shedding his most precious Bloud upō the Altar of the Crosse, for our Redemption.

That is generally speaking, the best time, when we desire to be best disposed to piety; for thus have all Christians ever had some particular devotiō, on one or other particular solemnity, which suited best with their mind. And some are very devout on the day of their Patron, another on that day which had been blest with some speciall good accident to themselves or others, as their Regeneration to Christ by holy Baptisme, their Initiation in Orders, their Professiō in Religion, or Delivery by Gods providence, from some great evill. The memory of former good sentiments, are apt, at the recours of the season, to renew them; & reiteration, breeds stronger Inclinatiōs, to the like again. Choose then Ten dayes before that select time, therein to entertain thy selfe in thy happy solitude; & so behave thy selfe

therein, that that day may be a day of peace & Jubily of spirit to thee, that thou maist issue thence, as a sun forth a Cloud, with a cheerfull alacrity & liveliness, witnessing the inward harmony of thy soule. It will then appear, that thy retreat was through a religious zeal of Perfection, not of a pensive scruple or dull custome; such a good Day will be a forceing motive to thy selfe, to blesse thy soveraigne Creatour, for that foretast of the joyes of Paradise, amidst the cumbersome cares which are incident to Mortality, & to which every one more or lesse stands subject; & edify others also, to the like felicity.

Yet neither are these Ten Dayes of speciall solitude, so to be spent, that the spirit should unchangably be bent upon Contemplation, even for that space; Our soule must be refreshed with some variety, it wil otherwise grow weary, & our thoughts remisse, & affections feeble, the time thereby seeming long to us, & the object tedious; but these divertisements must be short, & tending, at least a far of, to the great designe of piety in hand.

One time of the day cannot be prescribed to all, no more then one time of the yeere; for neither is Gods grace showed down at particular times, nor doe the various & contrary dispositions of all persons, agree in the choyce of opportunities. The *Royall Prophet* sayes, that *In the evening, morning, & midday, he spoake to God, to redeem his soule, in peace*; in my judgment, six, ten & five, would be fitt hours for secular persons; Religious, who rise at midnight, must observe an other Distribution, whereof in its due place; so *David* sayes, that *He meditated upon God at the time of Mattins*; all things being then still, the soule by the obscurity of night being recollected from the fancy of other objects, & the body some what released from the wearinesse of the past dayes cares, the mind will then easlyer grow into a likeing & love of heavenly things. Neither is the morning lesse fit for this heavenly service, for then the body newly raised, is fully calmed with its late rest; nor has the soule, as yet, had any motiues of distractions frō outward Creatures; where-

fore the holy *Prophet* sayd, that *his soule thirsted after God, from the morning watch.* Neither is *Isaacs* time unfitt for this work, *in the Evening he went forth to meditate in the field,* when the fumes of the middayes refection being dispersed, the soule might easily fasten upon divine objects; if thou intendest to reape a grounded & permanent benefitt from thy holy retreat, be sure that, first thou make choyce of the fittest hours for that purpose, then carefully sett those hours a part, from all other employments; for change breeds unsetlednesse, & this an unreasonable doubt, what time should be aptest; whē thy thoughts should be fixed on higher objects.

§ 6.

Posture of Body.

THou must also *Philothea*, observe a due Gesture of thy body; for although God be a spirit, & therefore needs not so much the posture of the body, as of the soule, so it be reverent & respectfull; yet doth the due composition

sition of the body much advantage the mind, in the practise of holy Meditation. In this, Experience will be every ones best Counsellor.

If place permits no other, *Isaacs* posture, to meditate walking, is very good; But kneeling, with hands crossed on the breast, the eyes shutt, & face towards heaven, & sometimes prostrate on the ground, is a posture more genuine & naturall. How ever it be, be sure the frame of thy body testifie profound reverence towards God, & help to raise thy thoughts & affections thitherward. Our devotions will be most kindly, whe the composure of the body, which is the souls instrument, is most humble & respectfull; & this also must needs be sometimes varied, according to the subject of thy Contemplation.

§. 7.

Subject of Solitary thoughts.

Now for the subject & matter whereon thou art to feed, during this holy Solitude, thou must use great cir-

cumspectiō, I doubt not, *Philothea*, there be many Contemplatiues, but not all good ones; One meditates how to doe his Neighbour a mischeife, another how to sin unseene; & these are those, who (as *David* sayes) *Doe meditate Iniquity in their beds*. Others are buisy, in the search of the hidden causes of visible effects; & so, seeking to be acquainted with the whole world, become strangers to their owne home; & whilst they seek to know others, are quite unknowne to them selves.

Doe you therefore choose to meditate, on that may doe thee good; The God that made us, the vilenesse of our body by Nature, the wretchednesse of our soule by sin; the abundance of temptations, the danger of sudden death, the beauty of Vertue, JESUS CHRIST who bought us, the joyes of Heaven he purchased for us; the mysteries of his life, Death & Resurrection, the benefitt of the Sacraments, our vocation to Christianity, the payns of Hell, the glorious estate of the Blessed, & such like, are fitt objects, I should think, to entertayne thy selfe there in,

Earthly things proffer themselves, on their own accord, with importunity, but if they were any thing worth, they would not be so forward. Heavenly things must be sued unto, with eagerness; their hardnesse to be obtayned, argues their worth, & the necessity of serious meditation, thereby to sollicite them. The harder they are to prosecute, the more precious they are being obtayned, & therefore the more worthy our Endeavour. While the soule is take up with the thought of God & Godliness, it cannot miscarry. Yet I advise thee to be cautious in matters of faith, where more of beleife & admiration is to be used, then of reason & discourse. And that matter without exception is best herein, which workes compunctiō in the heart, most stirrs up to devotion, & incites strongly to the love of God, as the End, & to Vertue as the means to him, wherein experience will be a great mistresse.

A Methode of Meditation.

IT remains now, that I say something of the forme & Methode, which thou art to observe in dividing thy Meditation, & in handling the parts & points thereof. But this hath much variety amongst Contemplatives, & each way is usefull & laudable, as it is fitted to persons that use it; For since there be different mansions in Gods glory, no wonder there should be different means to purchase them, according to the variety of each ones disposition; All are not equally, either worldly, or Contemplative; so neither equally disposed for the like Illuminations, nor capable of pursuing the same heads or points of Meditation. S. Bonaventures Methode, usually practised amongst us, & liked of by the best, is breife, easy, well ordred, & much helps the Memory, a faculty which hath great influence in this blessed work.

According to this, *Meditation* or mental prayer is divided into three parts, which are, *Preparation*, *Meditation* (wch being

being the cheife part, retains the generall name) & *Conclusion*.

Preparation maketh way for Meditation ; Meditation ruminates upon the matter, & giveth strength & life to our Recollection; Conclusion closeth up the whole Exercise.

Preparation first places us in the presence of God, with whom wee are to make our speciall conference, to our advancement & comfort, with all feare & reverence.

Then secondly it chooseth the Mystery or subject, whereon wee intend at present to settle our thoughts.

Thirdly it implores helpe from Heaven, whereby our weaknesse may be sustained in this heavenly work, & enabled resolutely to goe through with it. And truly, sith the ancient Heathens never attempted any notable buisnesse, without a solemne apprecation of good successe, a Christian or Religious soule should not presume to undertake a spirituall work, of such importance as this is, without first craving aide from heaven, wherein we are unable to doe well,
without

without Gods assistāce. We must therefore beg earnestly that the progresse of our Meditation may be guided & blessed by him, & that he would banish all distractions, enlighten our understanding, quicken our judgment, rectify our will, whett our affections to heavenly things, kindle our devotion, & so enlarge our hearts towards himsele, that wee may find our Imperfections abated, vertue strengthened, & our soule every way bettered, by our Solitude.

Meditation hath also three parts; Consideration ponders seriously the subject wee have chosen, thereby to stirr up our Affectiōs to God & goodnesse, & thereon to ground our ensueing Resolutiōs. But care must be taken, that the mind be not wracked, by a too vehement inquiry; for this will tire out the phansy, & interrupt the cheife work. It will suffice, to take the most pregnant & obvious. Lett these Considerations be but three at the most; And if thy soule finds sufficient satisfaction, light & fruit in the first of them, dwell there without going further, & give way to the Holy Ghost,

Ghost, to work his will in thee. But if thou findest not there the expected successe, passe quietly on to another; but besure to goe on sweetly & easily, in thy search, without tiring thy selfe too much; thou wilt find little pleasure in the Kernell, if thou breakest thy teeth with the shell.

Affection succeedeth, where to if our Consideratiōs reach not, they wil prove vain, or to little purpose. For this is the soule of Meditation, to which the former parts serve only as instruments. As we are reasonable Creatures by our reason & discourse, so are we Christians & Religious, by our good will & affections, towards heavenly things. Wherefore the former labour of the mind, being undertakē to move the Affective part of the soule, after the understāding hath traverst the point proposed, the will must endeavour, by applying herselfe therto with all earnestnesse, to find some feeling relish in it; which fruit, through Gods blessing, will follow a deliberate Consideration of some moving object. And in these Affections, we
must

must permit our soule to spread & dilate, as much as possible; if thou findest thy heart, to pant & swell, with abundant sweetnesse, ease it by some gentle Aspirations, & amorous sighs, as God shall then inspire Thee.

The last is Resolution, wherein, the soule bewayling her poverty, dulnesse & imperfections, which may happily appear then in her, humbles her selfe, in regard of her wants & backwardnesse to Vertue, & descēds to particular good purposes, for her correction & amendment, according to the speciall defects, which she hath discovered in her selfe. By this means, *Philothea*, thou wilt soon correct errors & evill customes, which by generall Affections & barren desires, are seldome, or very slowly reformed.

Conclusion must be performed leisurely, & with profound humility, least by an over-much complacence in our good feelings & motions, which it pleased God to work in our soules, we loose the benefit & continuat'ō of them, & by too sudden breaking off, we may shew
our

our selves carelesse of the fruit, which wee have sought with so great labour.

First then, wee must give thanks for those Illuminations, Affections & Resolutions, which God has through his goodnesse bestowed upon us, during our Meditation. For since a Man naturally cannot be miserable & in povertie, but he must complayne & crave succour: so neither can a good heart & gratefull soule, find it selfe in a happy & peacefull conditiō without thankfulnessse for it. And this thankfullnesse gayns an encrease of tranquillity.

Next follows Oblation, wherein the soule recommends her selfe, & all her Affections & Resolutions, to the Protection of Gods holy grace; cheerefully giving up her selfe to him, submitting to him, & wholly reposing upon the goodnesse & mercyes of JESUS CHRIST; desiring in all things to glorify him, & to walk worthy of his gracious calling.

The last is Petition, by which wee earnestly begg, that Almighty God would furnish us, with his grace & heavenly blessings, whereby we may be
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enabled;

enabled, faithfully to put in execution the good purposes made by us.

And here we must take heed, we compliment not with God, begging help, without an efficacious will to make use of it. For God knoweth our hearts, & will not be mocked with fashionable suits, but requireth holy & feeling requests, which will appeare in the execution of what we have resolved.

This forme of Meditatioⁿ, being heartily used, will prove (I hope) uery beneficiall; so that the soule which at the entrance of her Solitude, did but creep upon the Earth, will in the end, soare aloft in Heaven, & find herselfe neer that glorious God, before almost out of sight, transforming her into him selfe.

S. 9.

Choyce of a Guide.

BUt because every one is apt to flatter him selfe, & judge partially in what concerns his own state & condition, & consequently is unfitt to judge of his own advancement & saylings, in
his

his *Pilgrimage to Perfection*; it is uery expedient, *Philothea*, that besides the Instructions already given Thee, thou doest make choyce of a Directour, or *Spirituell Guide*, who may safely lead thee through thy Solitude. For although the way be plain & easy, yet is it not voyd of by-paths, which without the advice of a sufficient Guide, thou wilt not be able to discern; & consequently thou art in great danger to goe astray, & fall into ambushes of temptations & perplexities of mind, which may expose thee to danger.

One reason, why many, even good persons, make not that progresse in Vertue which their calling aymes at, or which themselves have proposed, is an over-much confidence in their owne judgment, whereby their Eyes employed in others imperfections, are dim-sighted in their own; by this conceit they make themselves, as unfitt to be guided by others, as unsufficiēt to guide themselves. Wherefore, *my Philothea*, if thou desirest in earnest to enter holy Solitude, & learne to tread the paths of

C 2 perfection,

perfection, thou must have some kind of
 suspicion of thy own Wisdome, which
 hath so frequently mis-ledd Thee; &
 with a prompt & humble Obedience,
 submit thy selfe to be governed, & di-
 rected by an other. For *A faithfull freind*
is a strong protection, sayes the Wise man,
He is a Medicine of life & Immortality, if thou
fearest God, thou shalt find him. This hath
 bee the generall practise of all the Saints,
 who had never so happily discovered
 their own Errours or the will of God
 for the reforming them, had they not
 attended to a spirituall Guide; *Woe be to*
him that is alone, sayes Salomon, *because,*
when he fallteth he hath none to rayse him up.
 True it is, such a faith full Guide is hard
 to be found. Wherefor choose one,
 sayth *Avila*, amongst a thousand, nay one
 amongst ten thousand sayth *S. Francis of*
Sales: for few are capable of this sublime
 charge.

Such an one, must be full of *Know-*
ledge, who is to discern the hiddē paths,
 through which the Holy Ghost leads a
 Child of God, from the wiles & Paths
 of Satan, transform'd sometimes into an
 Angell

Angell of Light. He must be also full of *Charity*, that he may beare with the imperfections of the Soule, whome he undertakes to guide. And lastly he must be full of *Discretion*, that according to the various tempers of his spirituall Children, he may know when, & what remedies to apply, whereby to provoke thē, to a more eager pursuite of Perfectiō, & to a flight from the many Impedimēts, which disable, in a solitary & vertuous life; & which is above all, he must not so much desire to gayn upon their good esteeme, as to make a faithfull use of good Counsells, whereby he may advantage them in the feare & love of their Sovereign Creatour; If any of these three Qualities be wanting, his cōduct may be unsafe: Wherefore earnestly beg him of God, & doubt not, but he will rather send thee an Angell from Heaven, to direct thee, then lett thee fayle.

Having now obtayned such a Guide, blesse God for his mercies towards thee, remayne constant, & seek no other. But goe forward with him, humbly, innocently,

cently, & with confidence, esteeming him, as if he were an Angell of God indeed; & during thy holy retreate, have conference with him, at least once a day; disclose to him those lights, those affections & resolutions, which God hath rayseed in Thee, with the spirituall feelings, thou hast either of thy own infirmities, or Gods presence. Let him have a full insight of thy inclinations & passions, & conceale not any notable motion of thy soule from him, but lay thy whole heart open before him, as freely & cheerfully, as if thou wert thē to give an account to God, at the great day. So doing, be assured, that he who hath promised, to resist the proud, & give his graces to the meeke & humble of heart, will by his means more abundantly enlighten thy understanding, enflame thy will, & securely lead thee through all difficulties, to rest & peace. If wee doe not become as little ones by a sincere simplicity, humility & obedience, to him who is to give an account for our soules, where can these vertues appeare?

Exercises in Solitude.

HAVING spoken of the duty of a Solitary soule, to her spirituall Guid, & of her dependance on his lips, for such counsell & directions, as may be expedient, during her retreat, I need not add much concerning the use of *Vocall Prayer*, *Reading* of spirituall bookes, corporall *Mortifications*, & manuell *Labours*; of all which, the Prudence fo the Directour can best judge, according to the different qualities & humours of the Persons he deales with; wherein, one generall rule cannot be fitted for all; However, thus in breife.

Since variety facilitates the use of that, which would otherwise prove irksome, it were not amisse, every day (besides thy Usual Recollection) to recite such *Vocall Prayers*, as (besides the Office of obligation) we are accustomed to say. But let them be few, & sayd attētively; & at such times, as thou findest thy spirit unfitt, to work on thy prescribed Considerations.

Aspirations are as flames darted forth the furnace of a burning soule. If thou findest thy heart forcibly inclined to them, keep them not in. If these offer not themselves, let thy spirit speak with God silently, by heaving its selfe up towards heavenly things; And if these fayle too, be contented to say such Vocation prayers, as the Church useth, till it pleaseth God, that the Mist falls, & thy Understanding receiveth new strength, & cleerenesse.

Reading helps invention, & administers matter to the affective part, it matters not how little it be, so it be wel digested, & rightly applyed, to rayse up affections. I should advise thee to be sparing herein, least diversity of matters distract thee, from attending to the points of that dayes Exercise, which thou must carefully peruse, before the time of Recollectiō, that the mind may not want a fitt subject to discourse on. Thou mayest, before or after dinner, read the life of the Saint of that Day, or any other, as thy Directour shall judge expedient; but if thou wilt follow my advice,

advice, content thy selfe with reading thy daylie Meditations, frequently over; Experience will teach, that to be more profitable, to thy designe in hand.

As for *corporall Austerities*, if moderate, they strengthē the spirit, by weakning the flesh; & are a means to rayse the soule, to the thought of heavenly things. One meale a day, is abundantly enough: If thou beest Religious, eat in Gods name, what is set before thee, without scruple; & blesse God, that for thy humiliation, he makes thee descend, from Contemplation of his Glory, to the use of corporall sustenance. The more sparing thy evening meale is, thy sleep will be the sweeter, & thyselfe apter for thy night watch; Yet herein stand scrupulously to the advice of thy Superiours & spirituall Guid; as also, for the use of Haire-cloath, Disciplines, & such like humiliations.

Manuall labours must not be assumed indifferently, but with advice & direction; By all means fly such, as require conference with others, or tyre out the body, & distract the mind.

Moderate

Moderate walking after meales, hel-
pes to a more intense recollection, yet
let it be, as much out of sight of others,
as may be, that the soule may have her
full freedome, to launch herselfe forth,
by holy aspirations, upon occurring ob-
jects, as God shall inspire thee.

§. II.

Distribution of Time.

I Will conclude with a distribution of
time, which ought carefully, to be
observed, during our spirituall retyre-
ment, after the manner here prescribed,
unlesse thy Directour appoint another,
more conformable to thy calling & a-
bilities, or as he shall find thee disposed
for this great work.

Wherefor, *Philothea*, the happy eve-
ning being now come, when thou in-
tédest to bid adieu to worldly thoughts,
& confine thy selfe, for the following
Té dayes, to thy private Cell or Closett,
to ruminate upon the dayes of Eternity,
in a holy & peaceable Solitude, quitt
thy selfe of thy ordinary Employments,
that

that thou mayst the more freely attend to this thy great affaire; purge thy soule by an entyre confession, of what thou findest offensive in thee; & having attentively read over the first point of the next dayes Meditation, take thy seife to thy rest.

At the first signe of the Caller, to Midnight Office, signing thy seife, arise, & in thy cloathing, say *Miserere*: or *De profundis*: for living or dead freinds. Then goe silently to the quire, & prepare thy heart, cheerfully to say, or heare the Divine Office. That ended, keep thy Meditation upon the first point of that mornings Exercise, according to the rules above prescribed. (For Preparation & Conclusion, may serve for Meditation, upō any subject whatsoever.) Then having ended thy Meditations, say thy Crosses, & stay some what longer then ordinary. For during this time of thy Solitude, thou must endeavour to be the first & last in the quire. After Crosses thou mayst take a Discipline for some space of time, if thy Directour thinkes it expedient; Otherwise it is upon no terms

terms to be done. Then returne to thy bed,

Those who rise not to Mattins, may rise after their first sleep, & performe that point of Meditation, Crosses & Discipline, as aforesayd; otherwise let them not fayle to rise at Five in the morning.

The fourteen houres distribution begins with the morning watch.

Endeavour to rise some what before Six in the morning, that thou may stread the Second point of thy morning exercise, before thou goest to Prime, unto which, as also unto other houres, assist devoutly. After this, heare Masse attentively, joyning thy intention & good desires, with the Preist; then spend a good halfe houre, either in the quire or thy Cell, in discussiō of the secōd point; Observe alwayes the usuall time of Cōmunion, according to the place where thou art. But this must be performed, the dayes thou entrest & comest forth thy Solitude, the better to enable & confirme thee in this great work of thy spirituall Retreat, & the effects thereof.

Between Eight & Nine, confer with thy

thy Directour, touching, either the imperfections, or graces, thou hast felt in thy soule. If thou canst not then have his presence, read a Saints Life, & the rest of that houre, give some release to thy thoughts, by some Vocall Aspirations, towards Eternity, for time lost, thy drowfinesse to Vertue, & proneesse to vice.

From Nine to Ten, meditate upon the third point of that dayes Exercise; But alwayes endeavour to be moderate towards the end of thy Recollection, least too much intensenesse breed faintnes and render Thee unfitt to persever in this holie work.

From Ten, say the *Penitentiall Psalmes*, & *Littanies*; Then make a reveiw of thy infirmities discovered, & means propounded for amendment of Life.

At Eleven, take thy Noons repast, rather to satisfy Nature, then to please thy sense; And use such temperance therein, that neither by Excesse thou burthen, nor by overmuch nicenesse, weaken thy frayle body, which is to serve the soule in her Contemplations.

After

After dinner, some time being employed, in giving thanks to God, for the benefit of thy conservation, & praying for benefactors, living & dead, take some easy divertisement for one houre.

At One, read over the First point of thy Evening Exercise, & raise as many good thoughts & affections, as thou canst, whereby efficaciously to move thee, to a constant practise of what thou shalt then resolve.

Spēd the houre twixt Two & Three, as between Eight & Nine in the morning.

At Three read over attentively the Second part of thy Evening Exercise, reflecting seriously on every Instructiō, how thou mayest reduce the to practise.

The other houres till Seven, admit of no sett rules for distribution of them, by reason of the different times of evening prayers & refection, according to the customes of severall families; However, one houre is to be spent in praying vocally, making Aspirations, & review of that dayes task, for confirmatiō of good purposes; another in saying Evening song,

vensong; the last in taking thy evening repast, thanksgiving for benefits, & praying for benefactors, living & dead.

From Seven take some easy divertisement whereby to release thy thoughts, by walking, or using some moderate corporall Exercice, for the space of halfe an houre; then seriously examine thy Conscience, how thou hast employed that day, beg pardon for defects, make thy Crosses, read over the First point of thy next dayes Exercise, & going to bed, say with the Royall Prophet, *In peace, I will sleep & rest, because thou O Lord hast singularly settled me in hope.*

This is all, *Philothea*, I have to advise thee, Complayn not of my over-longnesse; The labour is mine, & my ayme thy benefit. I have according to my ability prescribed thee a Method of practising holy Solitude, according to the knowledge gaine from skilfull Masters in that Art, & what use & experience hath taught me to be most profitable; when custome & experience shall shew thee a better forme, feare not to use it in Gods name, for divers paths lead to the
same

same place; & though the spirit of God be but One, yet ther is diversitie of graces. Use this way, till thou meet with a better, and pray for thy wellwiller.
Farwell.



PHILO.

Philothea's Pilgrimage
to Perfection.

Described in a Practise of Ten
dayes Solitude.

FIRST DAYES VOYAGE.

Inducements to Solitude.

THE MORNING EXERCISE.

FIRST POINT.

Dignitie of Solitude.

CONSIDERATION.

COnsider, That no other earthlie
condition, can equall the hap-
pinesse, which may be attained
by means of retyrement; Tis a
Heaven upon earth, seperating us from
the rest of the world, & contented with
it's own tranquillitie & delights; such
it will be to us, if we can alienate our
hearts, from worldly cares & creatures,
& walk innocently with our blessed
D God,

God, in the observance of his commandments, & the performance of solitarie duties.

Tis the Schole of all Christian knowledge & vertues, wherein we may learn, that our body is composed of disagreeing elements, ever tending to a dissolution; that our dearest friends may be taken from us by untimely death, & therefore no lasting hopes to be placed in them; That our nature is easily ledd away, with the allurements of visible objects, whereas God only can fill the longings of our soul; In a word, that all those things, wherein poore man is so miserably turmoild, are a meere Vexation & Vanitie, & hinder us from listening to those delicious whispers, which our Beloved desires to impart to our affectionate souls.

It is also a Sanctuarie of the ever blessed Deitie; for although our Immense God fills all places by an infinite diffusion of his Essence; yet he is specially in those, which are segregated to his contemplation & worship, where he opens the rich treasures of his love & bountie,
& re-

& reveals his will to his servants, in silent & secret conferences with them.

Since therefore *Philothea*, thy Beloved hath drawn Thee hither, here to parlie with thy heart, to disclose the hidden pathes of his ayding & comforting graces, & to take up his lodging in thy soul; see that nothing remain therein, offensive to his will, which may blūt the edg of thy conceived affections to pietie, or darken thy spirituall Eie from beholding his all-sufficing beauty. For onlie the cleane of heart may see God, & rejoyce in the plentie of his holy house.

AFFECTION.

Oh how beloved are the Tabernacles of my God! better is one day there, then thousands in the Courts of Sinners, who love not to think on their Creatour; O Hierusalem, O sweet vision of Peace! O happy desert, O sacred Mansion of heaven aspiring Souls! be thou ever the begining of my joyes; I know, & acknowldg, O my God, My onlie refuge & comfort, that there is no pleasant peace, no saving knowldg, no true Repose but in Thee; that all things are Vanity, beneath Thee; but even that Vanity cannot I despise, without Thee; therefore, Thou

O God, how long?

RESOLUTION.

Hence forth My Solitude shall be my Beatitude, My Eden, my Heaven, & the world shall keep what ever it calls its own, with all the perills, discontents & miseries that belong to it; & if my soul be at any time in distresse, I will stay my sorrows with the hopes of those true consolations, which my Divine Lord hath promised to those, whom he leads thither; And since I may there understand all divine truth, & obtain all helping Vertues & Graces, I will turne my heart from creatures, that I may under the conduct of Gods divine Spirit learn the wayes of Perfection; And I will carefully cleanse my soul from all sinns & affections to forbidden contents, whereby it hath hitherto been hindred, to walk to & with God, & to discover the depth of his greatness & goodness to me; Nor will I loos the precious time, which God hath allowed me, wherein to work my Salvation, & converse with him in holy Solitude. *To Thee O Lord will I reveale the secrets of my heart, in Thee will I trust,*

I trust, & I shall not be ashamed, because Thou art A strong helper.

SECOND POINT.

Innocencie of Solitude.

CONSIDERATION.

CONSIDER, That Solitude is more Innocent & Holie, then that course of life, that spends it's selfe in conversing with creatures ; Being exempt from manyfold occasiōs of offending, or being offended by others ; from snares, scandals & irksome turmoiles, which are apt to shake our strongest Resolutions to pietie, & destroy the evennesse of our hearts in the performance of our usuall Christian duties.

Again, our conversation with worldly persons, oft engages our hearts in irregular affections & sollicitudes, we being naturally over-prone to adheare to sensible satisfactions, & too feeble & weake in resisting their flattering allurements, & therfor are therby putt in hazard of loosing our best hopes ; whereas

Solitude, withdrawing our thoughts from such occasiōs of sin, give us means of purchasing that blessednesse here, which abroad we endanger; wherfor the now glorious Saints, whose lives should be our paterns, arrived to the joys they are possesst of, by withdrawing from worldly conversation, & confining themselves to Innocent Solitude.

And hence it is, that abandoning superfluous conversation with earthlie Creatures, we begin to be conversant with God, & in some degree approach to, & imitate the Innocent & peacefull life of the already glorified Angells in heaven; Their life & conversation must needs be heavenlie, who disdayning earthlie blessings, thirst after those of the Saints, by knowing, loving & enjoying him, who alone can make them happy.

What greater happiness, *My Philothea*, then being sequestred from vaine, & tyresome Creatures, even amidst the toyls of our unhappy Mortality, to enjoy a sweet tranquillitie in our spirits, a readiness to Christian Duties, & to lead

lead for a time the life of an Angell?

AFFECTION.

Oh Innocent Solitude, how happens it, that I have been so long a stranger to Thee? Alas, by conversing with worldly Creatures, I have too long wearyed my selfe in vaine, sullied the bright garment of my baptisimall puritie, & contracted a multitude of evill inclinations, which now press heavie upon my conscience; O how deplorable is the condition of wretched worldlings, who busied on creatures, are exposed to infinite dangers of sin, & scarce ever think of coming forth of them, even for a season, to promote their happinesse for ever? I blesse Thee my bountifull Lord that thou hast inspired me to abandon them now, & to consider & love Innocent Solitude; Oh Innocent Solitude, My soul hath thirsted after Thee, as a Hart after the fountain of living waters: I will not rest, night or day, till I enter into the joys of my Lord.

RESOLUTION.

I will hereafter embrace all occasions of Retirement from amongst Creatures, preferring the Innocent entertaynmēts of Solitude, to all other earthly conditions, that I may thereby purchase a pure

& quiet spirit; & being out of the reach of the allurements of sensible & transitorie things, may with the greater freedome, study the will of my divine Master, & become neerer to him, by Innocency of heart, tranquillitie of passions, & a readiness to all heavenly & divine actions.

THIRD POINT.

Necessity of Solitude.

CONSIDERATION.

CONSIDER, that a Voluntarie withdrawing thy selfe from thy usuall commerce with Creatures for a time, is highlie necessarie; In order to that dutie thou owest to God; He being the supreme End of our whole selvs & actions, & this our mortall Pilgrimage being exposed to manifold distractions, some time must needs be sett a part, for a more serious reflection on that our blessed End, & the usefullest means wherby to attain to it; that therby we may renew in us the knowledg of our
Christ

Christian & speciall Duties to God, & encrease in us a willingnesse to comply with them; This cannot be done more substantially, then in our Retyrement, where our Minds freed from the tumults of outward cares, are aptest to receive more cleare lights from heaven, & stronger flames of love to spirituall & eternall good things.

Also in order to that state of life, wherein we already are, or by Gods providence may one day be; for by means of that state, God intends to bring Thee home to himselfe; in our Retyrement we may learne what love we owe to that our state of life, as the only way by which God means to lead us to the possession of life everlasting; & that therefore we must beare with the frailties of those weak mortalls, with whom we therein live, & labour joyntly to gain heaven; the Imperfections of some few, not at all derogating, from the sanctitie of that state in its selfe; & if we love it, that wil ever appeare in our Obedience to the Laws & Customes, therein required, & in the execution of their com-

mands, whom God hath placed over us, & must be accountable for us.

Likewise in regard of our selves; That by help of this our Solitude, we may understand, how our hearts stand affected to good & evil? in what dangers of sin we now are, or by ill habits or conversation, may be? what rules of pietie may best help to settle us in the constant practise of Vertue? That discovering our faults & wants, we may the more readily give eare to the inward Calls of our heavenly Espouse, suspect all motions of our own wills, & strengthen decayed fervour by stronger Resolutions; that nothing may stop us in our Pilgrimage to that comfortable Perfection, which Crowns all.

What are thy intentions *Philothea*, hast thou a reall desire to learn the art of well-living, to follow Gods call, to honour thy present state of life, to make a discovery of thy faylings, & work with those lights & graces, God bestows on thee, for that end?

AFFEC.

AFFECTION.

O how vile is Earth, when I lift up my Eyes to Heaven! O Ancient, O Eternall Beautie, why am I so long ignorant of Thee? Thou hast mercifully drawn me forth the tabernacles of sinners, inspired me to follow Thee in the companie of those who seek thy face alwaies, & walk the way that leads to Thee; O true light, O onlie life of my soul, say thou unto me, I am thy Salvation & strong helper; & I shall be able to keep my Covenant made with thee, reforming all disorders of my life past, & in all things seeking a conformitie to thy will.

RESOLUTION.

Farwell all yee vain & seducing Creatures: sith my God has made me for him selfe, my heart shall be restless till it rests in him; I will therefore henceforth place all my happines, in studying to know & obey my spirituall Lord & Master, in loving & complying with the duties of my present state, as he hath commanded me, & in having a strickt guard over all my thoughts, words & actions, at all times, in all places & with all persons, that they may be agreeable
to his

to his holie will; *Make me Thou O my God to know my End, that I may also know what is wanting to me.*

THE EVENING EXERCISE.

FIRST DISCOURSE.

Gods Favours to us.

THer's none but loves what is good, & therefor should love that most, which is best; when a Prince opens his Treasurie, & proclaimes a largesse, every one is ready to run, & reach forth his hand, & open his bosome to receive part of his bountie, & covets what he values most; *Philothea*, we should be ever like our selus; Our divine Espouse inviting us to a spirituall conference in holie Solitude with him, offers many rich presents to us, lights of revealed truths to shew the secret paths that lead to him, helps of grace to support & encourage us that we may walk stedilie in them, & not faint before we come to our journeys end; harken then to his
divine

divine call, lay all things else aside, run to him, stretch forth thy hand, open thy heart to entertain those precious gifts, he is so desirous to bestow on thee.

Every gift grows according to the proportion of miserie, from which it frees us, & the hapiness that it brings with it; the greater our crimes, the heavier our chains, the more noysome the dungeon wherein we lay, the greater also would be our pardon, freedom & ransom thence; but if we be moreover raised to the highest friendship, tranquillitie of spirit, & libertie of mind desirable, no gift can be greater then that; Thus t'is with thee *My Philothea*, in thy holie Retyrement; Worldly Conversation is full of dangers of sin, admits of few helps to pietie, & causeth great tepiditie & remissness in Christian Duties, being either without God, or working contrary to his Commandements; but in our heavenlie solitude, there be ever great calms of passions, strong helps of pietie, & an earnest zeale of Gods honour, & our own duties to him; our aboad being there with God, &
our

our employments in what belongs to him.

Although nothing be more ours than we our selves, titles of honour, most comforting delights & our dearest friends (as leaves & blossoms from the tree) being easily blown off from us; yet having our *Being*, with what ever appertains to it, from God, whatsoever we are in our selves, can doe, or may have, belongs to God, as the Sovereign Lord & Master of all; so that to him we owe all, & we should be guiltie of a most greivous disloyaltie, should we venture to dispose of our selves according to our own liking.

Gods inward Excellencie wherby he contains in himselfe all perfections dispersed amongst Creatures; those sacred influences, wherby he preserves us, from falling into our Originall Ashes; his precept of loving him above all things, which includes the actions of all other morall & divine Vertues; the price of Christs precious Blood, wherewith he bought us; & those unspeakable rewards of holiness of life, prepared above with his Angells for us, are strong ties of
Dutic

Dutie to him, & challeng all homage & fidelitie from us; Wherfore *Philothea*, should we spend our whole liues, every thought, all our actions on him; we pay but the least part of what we owe to him; Now therfore at least show thy readines to follow, love & obey him, sith he specially invites Thee to a more familiar conference & freedom with him, during thy Solitude.

COLLOQUIE.

Even so it is, *My Dearest Lord*; I am thine; O that I might for ever abide with thee! The world is a sea, full of tempests & confusion; holie Solitude is a safe harbour, where there are great calms & securitie; O that thou wouldst fill the sayles of my heart with a gracious gale, which may sweetly carry me forth of these turbulent depths, free me from the dangers of a spirituall shipwrack, & give me a sure shelter under thy comforting protection! then should my spirit have liberty to pant, after the escaped dangers; see the perills wherein she hath been hitherto tossed, & pay those duties which on so many titles are due unto Thee. Save me thou O Lord, & I shall be saved, & thou shalt be my praise for ever.

SE.

SECOND DISCOURSE.

Our Returnes to God.

HAVING now perswaded thy selfe to Embrace Solitude, through reflection on the Dignitie, Innocencie & Necessitie therof, in order to thy freedom from worldly cares & solitudes; as also that thou maist therby pay to God, part of that great Dutie, which on so many titles thou owest to him; fitt thy selfe for the due practise therof by *Acknowledgment* of Gods speciall favours to thee, in inspiring thee with so holie & just a design.

The same God that sanctified thee a Member of his holie Church, has by hidden means drawn thee now nigher to himselfe, & will that thou break in pieces those fetters of sensualitie; which have hitherto kept thee tyed to Creatures, without which thou hadst still wallowed in thy old vices, never look't into thy corrupted manners, or thought on begining this thy holie Pilgrimage. Wherfor acknowledge thy
naked.

TO SOLITUDE. 65

nakedness, povertie & weakness, to walk these sublime wayes of perfection; & that this divine Call; & all other favours thou shalt ther by reape, are pure effects of Gods mercies & bountie to thee.

O *Philothea* could we duely value the greatness of this favour of being thus cald to walk & converse with God, (whereas many others, who perhaps would make better use therof, are passed by, & left to work out their salvation amidst the tumults of worldly cares) we would esteem, no labours, no sufferings, enough to expresse our Gratitude to him. Resolve therefor to employ thy Memorie in thinking on God, & on the generall & speciall means (best known to thy own spirit) wherby he hath drawn thee thus far from Creatures towards himselfe; thy Understanding in searching forth means, wherby readily to execute his comandements & inspired counsells; & thy Will, & other inferior powers of thy soul, in loving him, refrayning from what he hath forbidden, & performing whatsoever he hath or shall require of thee.

E

And

And because the aime of Solitude is, to lead thee to a private conference with God, wherein the Immortall Angels, & now glorified Saints will be spectatours, before whom none may appeare without his wedding Garmēt, or with feet sullied by sinfull affections; Thou must *Philothea* endeavour to *Rectifie* thy intentions in undertaking this Retyrement; for if thy motives be but customarie, the fructs therof will soon fade.

Then *Purge* thy mind of worldly & vaine affections, by a deep act of repentance, least they ever & anon call upon thee, & disturb the repose of the spirit.

And lastly, *Offer* up thy heart to God, united with that of thy crucified Saviour, for whose sake thou art resolved to walk the hard ways of thy Pilgrimage to Perfection; so that henceforth, whether Jesus feasts thee with his disciples in Cana, or fasteth in the wilderness; be glorious on Mount Thabor, or prayeth in the Garden, or hangeth on the Crosse, thou must never forsake him; Thus wilt thou happily walk through
the

the varieties & dangers of this unconstant life, & make a fruitfull progress in this thy holy Retyrement.

COLLOQUIE.

Wellcome then O most delicious paradise of my God, O Sacred Solitude, wherein is again revived the decayed Image of our Originall Innocency, by conformity of will to God, Obedience of sensualitie to the precepts of reason, & sweet tranquillitie of all passions & powers in the Kingdome of the soul; I acknowledg O my God, thy great bounty in inviting me hither, & will endeavour to prune my spirit of all irregular Motiōs, that I may be A fitt Offring to my heavenly Lord & Master; Sanctify O God these my earnest desires, & from thy holie Temple of Hierusalem, confirme the good things thou hast wrought in me. Amen.

SECOND DAYES VOYAGE.

Entertainments in Solitude.

THE MORNING EXERCISE.

FIRST POINT.

Humilitie & Austeritie.

CONSIDERATION.

Consider, that there's a great difference between Solitude & Idleness; A wise & holie Soul will choose therefor to be alone, that shee may be better employed; whither it be, that the Retyrement be for the whole life, under some Religious Vows, or for some certain dayes; wherfor entering into Solitude, thou must *Philothea* make use of such Entertainments of spirit & body, as may consist with retyredness, & advance thee in the practise of Vertue.

Wherefore we must be well grouded in the use of *Humilitie*, which is the foundation of all other Vertues, & a fair disposition,

position, both to acknowledg, & amēd what's amisse. For Solitude is a state, wherein the soul is raised to a private conference with God, & unlesse we have a perfect Humilitie, we are in danger of a precipice. Nay what ever other progresse we make in our Pilgrimage to Perfection, without a profound humilitie, we are never secure, as appears in Lucifer, & our first Parents; Therfor Our Lord Jesus by doctrine & example, exhorts to the practise therof, as the cheife work of Christianitie, the preservative of inward peace, & fortifyer against all contradictions.

This ought to stir us up to humilitie in *thoughts*, by esteeming our selvs full of imperfections & wants, & to stand in need of great helps of Grace; in *word*, not discoursing on those perfections, which it pleases God to work in, & by us; & in *Action*, while we bend our selvs willingly to the performance of any Dutie, our Calling may require of us, though it may seem to others contemptible & vile; And to seek no preferment, either in dignitie or esteem of others;

but with a true indifferency of spirit, with all persons, at all times, contentedly to abide in, or chang what ever condition falls to thy lott, or is appointed Thee.

And because *Austeritie*, which consists in fasting, watching, wearing course garments, & suck like mortifications of our sensuall appetite, much conduce to the gayning this inward humilitie of spirit, That also must be willingly embraced by a solitarie soul, whose aimes are to be truly perfect; for what society is there, between a Compliance with our inordinate concupiscences, & a separation from worldly conversation & cares?

What is the disposition of thy heart *Philothea* towards these Eminent virtues? Doest thou find a sweetness & quietness of spirit, when humiliations befall thee? Art thou willing to undergoe such Mortifications, as thy state requires of thee, without tediousness, & repining thoughts?

AFFECTION.

*I abhorre yee, O fatall Enemies of Perfection,
Pride, that cast the Angells down from heauen
& made*

& made them Devils; & Selfelove, which expelled our first parents forth of Paradise, & made the Vessels of Gods wrath. Wilt thou My Soul, defile thy selfe with those black crimes, so abhorrible to God? Oh, rather let me be trampled on as a worm of the Earth, & undergoe whatsoever Crosses & Mortifications, then hazard the losse of my friendship with God, & the joys he hath prepared for those that love him, with an humble & mortified spirit, For blessed be the poore in spirit, because there's ~~is~~ the Kingdom of Heaven.

RESOLUTION.

I will henceforth humble my selfe, under the powerfull hand of God; neither in thought, word or deed preferring my selfe to any Creature, or desiring any value or esteem from them: for I Know that God resists the proud of heart, & gives Grace to the humble; And I will accustom me my selfe to those austerities, which my Vocation requires of me, contéting my selfe, with such diet, cloaths & rest, as may suffice to the support of Nature; for if we mortify our earthlie Members, we shall be children of our heavenlie Father.

ENTERTAINMENTS
SECOND POINT.*Patience & Obedience.*

CONSIDERATION.

COnsider, That *Patience* being usefull to all Christians, is singularly necessary to the solitarie Soul, especially if the Solitude be religious & permanent; It is an easie matter out of a bravery of spirit, to undergoe some notable tribulation, & abandon worldly satisfactions for a while; but to remain constant in that Resolutiō, this is the speciall work of the Holie Ghost, & can never be fully accomplit without a singular & profound Patience. It is necessary also for the practise of other Vertues, which are confederates & companions in our pilgrimage to Solitarie perfection; for Patience keeps our spirits in peace, what ever befalls us; bends it to beare or forbear, what the hand of providence appoints to us; & assembles all Vertues, wherby to preserve in us the hopes of heavenly blessings amidst the toyls of
this

this wretched life; Therefor JESUS CHRIST tells us, that by Patience we shall possesse our Souls.

Wherfor *Philothea*, make a breife Reflection on the present state of this Vertue in Thee; wherein it is defective, & by what motives it may be advanced to a greater height? Canst thou with a patient & meek heart, converse with every one, temper others anger with a mild Answer, suffer injuries in words, & rapin of goods & honour without disturbāce; with bountie & good deeds overcome thy Enemies unjust persecutions, & endeavour to reconcile them to thee, even with losse of thy own right? Then maist thou lay some claym to the perfection of Patience, & reap some fruit from thy Solitarie Entertainments.

The practise also of a prompt *Obedience*, is very expediēt, even in our Retyrement for a few dayes; but especially, if thy calling be to live permanently in a Communion of Religious persons, under the conduct of one, whom God hath placed as his Vicegerent over the

rest, by commands & counsells to direct them to their best happyness. In such a Communion, all good things may not be well done, either by all of them, or at all times. Austeritie (for exemple) is good, yet not to be practised against the expresse will of our spirituall Guid or Superiour, to the ruin of our own health, & the burthen of others. *Fast with bread & water* (saith a holie Man) *weare a haire shirt, sleep on the ground, discipline the flesh to the bone, undergoe the most contemptible offices, communicate every daie; stand from morning till night in Contemplation of God & his attributes; I make no account of all this, if it goes against Obedience, & be done in a time, & place, & measure unseasonable.*

Endeavour *Philothea*, to purchase in thy selfe this safe guid of holie Obedience. Be tractable in thy will; goe, come; ascend, descend, at the first call of thy Superiour; & that, not for feare, but love; Captivate thy judgment, quitt all Interests of body & mind, when Obedience commands; for the Superiour being in possession of his authoritie, our conscience

conscience cannot be secure, with an oppositiō to his will, who watches only our good; Submitt thy body also, either to undergoe readily such austerities, or to take freely such recreation & corporall comforts, as the Superiour shall judg reasonable for thee, although contrary to thy judgment & inclination, And here make a reflection on thy readines to comply with Obedience, if it be firm & fixed as it ought, how far defective, & which way to be repayed?

AFFECTIION.

*It is true My dearest Lord, I have through Impatience often torturd my heart with revengfull thoughts; larvisht away much of my precious time, in disquieting & vexing my own spirit; & violently following my owne judgment & passions, incurred many a deep remorse of conscience, & greivd those who Thou didst place over me; I confesse my errours, I acknowleg & repent my follies; O that I had a sea of tears wherwith to bath my heart, & wash it from the stains contracted through want of Patience & Obedience! Come O yee sacred Vertues, accompany me in my Pilgrimage, that
amidst*

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amidst all Adversities, under all commands, I may secure my Vocation to this holie Retreat, & confirme my Soul in the hopes of a Communion with the Saints in the blessed glory of My God.

RESOLUTION.

I will hence forth seale up my lipps to all angry words, purge my mind from passionate thoughts, prevent each one with Courtoisies, & promptly comply with the Commands of my Superiours, however painfull their Execution be, cōsidering God to speak by their lipps; & assuring my selfe, that He proportions helps to our wants, & what he requires of us, *My Soul is prepared O God, My Soul is prepared, to sing & praise thee, & Imitate the Patience & Obedience of my Saviour Jesus.*

THIRD POINT.

Charitie & Perfection.

CONSIDERATION.

COnsider, That as without *Charitie*, there is no true Vertue, or meritorious

torious action; so no hopes to advance in Solitarie perfection, it being the aime & accomplishment of Gods Law; & therfor must be one of our cheife Entertainments in our spirituall retreat; first in order to God, whom we ought to love above all things created, as infinitely lovely in himselfe, & our supream Good; then in order to others, as Images of God, & companions in our claim to heaven; but especially if our Solitude be claustrall or Religious, & consequently permanent, in the societie of many persons, joined in the same intention & profession; who are to be all united one with the other, in doing & suffering. Such a Societie represents that blessed Communion of the Saints in heaven, as well in God the Center of their Loves; as between themselvs, by a mutuall congratulation at each others Combatts with sensualitie, Victories over sin & Satan, & speciall favours from their blessed Redeemer. And indeed without Charitie, the highest state of Perfection is imperfect & ruinous, by reason of our naturall frailties, & crosse

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accidents, which through Gods permission, oft try our constancy in good purposes.

Have a care then *Philothea*, that a sweet compliance with the Inclinations of others, a pleasant bearing with their Imperfections, an inviolable tie of love, be so deep rooted in thy Soul, that it never fade or faile, whatever difference of dispositions, qualities, or other Motive of dislike may arise. And of this be sure to make a strickt Examine, Where? How? With whom? and how oft thou hast herein beē defective? And whether thou beest able to complie with the duties of this Queen of Vertues? Without which no societie, no place, no employment, can be pleasant; propounding likewise efficacious Motives & means, when, & how to practise it.

And that nothing may be wanting to compleat the happiness of our solitarie Entertainments, we must practise *Perfection*, that is, all vertuous & holie actions, which may give a perfect Integrity to the whole *Christian Man*. This is not gained by meer solitariness, but
by li-

by living in Solitude with the traine of all good Vertues; for want wherof, the Angels were banisht the heavenlie, & Adam the earthlie Paradice, though both, places of exceeding Perfection. So that, it is not the place wherin thou livest, nor the attire thou wearest, nor the purposes or Vows thou maist make, will make thee perfectly vertuous, but an entire Integritie of thy life, in that thou doest now profess. Wherfor if it be a sin to live ill, t'is a sacriledg to be wicked in holie solitude.

Make here *Philothea*, a generall survey of all thy Imperfections & faults, together with a generous resolution of full-filling all Justice in Perfection.

AFFECTIION.

Oh deep fountain of divine Love, flow sweetlie into my Soul, wash thence the blotts of my Iniquities, & coble the heats of my inordinate passions! Oh heavenlie fire, consume the drosse of my sinfull actions, & warm my heart with holy desires; That I may serve Thee My glorious God with a clean heart, & love all Creatures in Thee & for Thee, compassionating their frailties, comforting them in their Combats;

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bats; & treating with all as fellow servants of the great Lord of the world, & my future partners in his heavenly joys & blessings.

RESOLUTION.

I will enter Covenant with my God, to acknowledg him the sapream Lord of my life & actions, to sacrifice to him the first fruits of my heart, & to love him in himselfe, & all his Creatures; to beare with them, compassionate & relieve them, & to prevent each one in the spirit of lenitie & mildness; & alwaies to study an integritie & uprightness of of life & conversation, before God & Man, *that I may resist the evill Daie, & stand perfect in all things.*

THE EVENING EXERCISE.

FIRST DISCOURSE.

Love of solitarie places.

THe world being full of sin, & afflictions of spirit, t'is expedient we should fly to the Mountains of holie Solitude, there to secure our selvs from its dangers, to bewaile the perilous condition

dition of worldlings, & rejoyce in the Sanctuarie of our Blessed God. To this we must dispose our selvs, by the love of solitarie & retired places, wherein our heavenlie Espouse delights to dwell. Tis there O *Philothea*, that the beloved of thy soul will give Thee the sweet caresses of inward joy & tranquillitie, which the world may promise, but can never bestow. Beware then, that whilst here retyred, thou suffrest not to be in Thee any desire of conversing with Creatures, howsoever deare unto Thee, for that will disorder the sweet ferenitie of thy retreat. Say therfore with the Royall Prophet, *Dilate my heart O Lord, & I will run the way of thy Commandements; & for the words of thy lips I will keep hard waies.*

We must also wish well, even to a permanent state of solitude, & a constant perseverance therein, if God should call us to it; for thus have many happy Religious Souls been in all Ages of the Church inclosed in Monasteries, so that no accessse may be had to them, or so much as discourse with them, but by
F speciall

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speciall licence, on some urgent occasiō,
 & that breifely, at their Grates. And in
 that their Retreat they enjoyed a con-
 tent with God, not to be exprest, even
 by them that feele it. It is hard indeed
 at first, to abandon Parents, & all our
 antient freinds & acquaintance, & hear-
 tily to renounce the charms of worldly
 pleasures: yet no sooner is the foote sett
 into holie Solitude, but there follows
 some feeling content, even at the first
 entrance, which makes them say with
 Saint Peter, *Oh how delightfull is it to abide
 here?* And with holie David; *This shall be
 my rest for ever & ever, here will I dwell, be-
 cause I have chosen it.* They discern per-
 fectly that their Solitude is a Sanctuarie
 & a Tower of defence, against the as-
 saults of spirituall Enimies. O unspeak-
 able Happines! to have not only a safe-
 guard against the temptations of the
 world, but the very invisible attempts
 of the devill? The feet O *Philothea*, of a
 Solitarie Soul, are already standing in
 the immortall Courts of the heavenlie
 Hierusalem.

As soon therefore as thou art crept
 into

into thy private Cell or Closett, check presently all inclinations to outward things, & resolute henceforth to withdraw thy selfe, by degrees, from all such divertisements; which will prove at last to be empty & vain comforts;

COLLOQUIE.

Oh how heavie & tyresome are the chains of mortall cares & compliances, & yet how unwilling are we to shake them off? as if we loved & liked well our own miseries & dangers; far better O my God, far better is one houre with Thee in holie Contemplation, then Millions of years in the fading delights of this world; & yet with a heavy heart we abandon them, even for true joys that abide for ever. Wellcome then dearest Solitude, earthlie Paradise, Temple of God, haven of Eternall Bliss; I have propounded Thee in the beginning of my Joys, thither will I retreat, there will I take up my rest, & offer up the desires of my heart; a morning & evening Sacrifice, in the odour of divine sweetness.

SECOND DISCOURSE.

Exercises in Solitude.

Ideness is the mother of sin, our spirituall enimies taking that time, to suggest evill desires. Therefore we must at all times be well employd, but especially in our Solitude, whither it be permanent, or for some selected daies. This employment consists not only in Meditation, wherby the Soul is elevated to the bosome of the Divinitie, by the workings of Love; but in a due performance also of such Exercises, as shall be enjoyned for our profit, especially for the Exaltation of our Unitive life with God. Mentall Contemplations being a while intermitted by corporall labours, return upon the spirit, with a greater force & feeling of delight.

One great Exercise in our Solitude is, *Massé & Divine Office*, The work of the Angels of God, who cease not night or daie, to sing forth the praises of the Almighty. O heavenlie & divine Exercise,

cise, wherein the glorious Angels accompanie us, & offer up for us our prayers to our great God! How much better is it, to be employed in the praises of our Creatour, then with the wicked of the world, to be buisied in dācing, diceing, riotting, & perhaps blaspheming our Redeemer? Here examine thy readines to frequēt the Church at due times, & whether thou abidest there as present in mind as body? & resolve henceforth, to assist with more attention, & greater diligence, in this heavenlie Worke.

Another Exercise of the solitarie Soul, is *Mentall Prayer*, wherby the heart raised above earthlie things, confers with God, & is as it were transformed into a Divine *Beeing*. To this, Thou must *Philothea* apply thy selfe with speciall diligence, according to the Rules prescribed Thee in *Thy Preface*.

For it is the Dew of Heavē, wherby the spirit is cherished in the knowledg & love of heavenlie things; It is the celestiall Mañā, to sustayn us during our earthlie aboad in the wilderness of this world; It is the holie Mountain of di-

vine Visions, where we enter into familiar conference with God, *Who there shews us all good.*

A third Dutie is *Reading spirituall Bookes*, by which I understand holie Ghospells, & such other devout books as treat of Vertue, & the Reformation of our Manners. This is to be performed duely thrice a daie; at our uprising, down-laying, & once between both; & that not at random or hap-hazard, sometimes in one, another time in another book, for that is an effect of curiositie, & rather breeds confusion then devotion. Let thy daily Lecture therefore be constantlie in one good book, recommended to Thee by thy own Experience, or some Judicious person, & therein read till thou hast not left one line unpractised; for till then, thou canst not say, thou hast been a Reader, but rather an Overseer of the points therein handled.

Truely of all bookes I have read, I know none more universally profitable for all persons, of whatsoever condition, then the divine work called *An Introduction to a Devout Life*, composed by that
Illumi-

Illuminated Man & great servāt of God *Saint Francis of Sales*; One who even from his Cradle, was singularly devoted to Seraphicall *Saint Francis*, as being born in a Chamber dedicated to his name & devotion. And that thou maist see, I recommend not this Book to Thee upon slight grounds; take the advice of Alexander the seventh, the late Pape & Sovereign Head of the Catholique Church on Earth, in a letter dated 1642. to his Nephew; where He sayes, *That he had already used that work for the space of twenty years, & read it over a hundred times, & that he could never read it, without discovering some excellent document, not before marked*; which thy own Experience will assuredly confirm.

Vocall Prayer & Aspirations, being also joyned with spirituall reading, much conduce to a greater thirst & benefit therin; for our reading must be ever intermixed with Consideration, *Jaculatorie Prayers & Application to use*; & therefore it matters not, *how much* we read, but *how well*, in order to our spirituall advancement.

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The last is *Manuall labour*, which cōmōly should be only such as may diversifie, rather then weaken our spirit of devotion, Care being taken with all heed, that the Soul tyres not herselfe by too Intense & permanent Applying its selfe unto Contemplation. And these works are to be perform'd with as great propititude & eagernesse, as any other Christian or Solitarie Observance, being strong Fortifyers against Idleness, the bane of the spirituall & devout life, which are cheifly aimed at in our Retreat from worldly cares.

COLLOQUIE.

Thou O My God & Supream Lord of my life & strength, hast bestowd many gracious talents on me, wherewith to traffique for the Kingdom of heaven, till Thou comest to take the generall Accounts of the world, & to render each one according to their deserts; Alas, I have vainly employed the powers of my Soul & the senses & members of my body, contrarie to thy holie Decrees, idelly lavishing away thy gifts of Grace, & the precious time allowed me for thy service, & my own everlasting profit, not reflecting on the shortness of my life, thy ser-
verity

verity that daie, & the length of happineſſ that
crowns good works; It grieues me for my neg-
lects, henceforth I will employ all my forces in
loving & ſerving Thee, doing good things
whilſt time is; Give Thou O God what Thou
commandeſt, & command what Thou wilt;
Perfect my ſteps in the paths of thy Comman-
dements, & they ſhall not be moved for ever.
Amen.



THIRD DAYES VOYAGE.

Man in his Sinfull State.

THE MORNING EXERCISE.

FIRST POINT.

Vilenesse of the body by Nature.

CONSIDERATION.

COnsider, that now being entred holy Solitude, & there fitted with due Entertainmets, for thy happy Advance in thy designed *Pilgrimage to Perfection*, Thou must *Philothea* descend into thy selfe, & discover *What thou art*, that pretendest to so high & happy a state? That laying a strong foundation in the acknowledgment of thy own *Nothing*, thy spirituall Edifice may the more prosperously goe forward, with the blessings of peace & mercy.

JESUS CHRIST is the true Modell of all Sanctity, therefor we must in this our Retyrement, especially study his Imitation: If he for our sake, hides the
glory

glory of his God-head, under the weaknesse of our Mortalitie, our highest contemplations of God, & aimes to perfection, should begin from the consideration of our own Vilenesse, that re-ascending to God, with the greater eagernesse, we may drown our Weaknesse in the Vastnesse of his Divine Being.

What then art Thou *Philothea*, according to the Body, from the Womb to the Tomb? From all Eternity, Thou wert a meer *Nothing*, & so hadst for ever remained, had not Gods Wisedome & Power drawn Thee thence, giving Thee that Being thou now hast. In thy Origin, thou art but a little matter of corruption; The Greatest, the Wisest, the Beautifullest amongst us, is of no better mould. In our birth, we enter the world with many greivous gripings & groans of our Parents, naked, blind, poore, unable to help our-selves, & ignorant how we come hither, & how, & whither to depart. In our lives, we are exposed to innumerable calamities, of sicknesse, povertie, wars, calumnies; with much
pain

pain must conserue our lives & health with fruits of the Earth & flesh of beasts; And at last, in our Deaths, dissolved into láguors, sighs & teares, are hurried forth from the eies & thoughts of our dearest friends, & layd under ground, there to rott into our Originall dust & ashes.

This is the pedigree of the best of us, as to our out-ward Man; so that we may justly cry out, *What is Man O God, that thou art mindfull of him?* If God be mindfull of our Nothing, surely we should have a continuall remembrance of it, least the sweetnesse of Divine Solitude, & the pleasing Entertainments we may therin experience, between our Souls & God, puff us up with affections of Vain Glory.

AFFECTION.

Unhappy Man that I am, who will deliver me from this body of Death? I am born poore & miserable, live amidst crosses & sorrows, must dye with groans & gasps, & shall rott into my mother Earth! Ah, my Soul, since the one halfe of Man is so vile, be thou still humble. Lucifers pride had some plea; if he were proud, he was

he was immortall also; but Man can find nothing in himselfe, but filth, weaknesse & corruption. Shall I then presume to speak to God, who am but dust & ashes? Alas should I say I am better, the graves & carcasses of the Monarchs & beauties of the World, would beare witnesse against me.

RESOLUTION.

In what ever degree of contemplation, or condition of life I am, I will ever be mindfull of my Originall Nothing, & the miserable progresse I must make, through wants, diseases & tribulations, of all sorts, from the Womb to the Tób, & I will with holic Job, say to Rottenesse thou art my Father; my Mother & Sister to the Wormes; This is my kindred; & my Companions are, a multitude of too well known Infirmities. Therefor Gods Greatnesse, & my own Vilenesse, shall be the ballances of my thoughts; & I will hope, that the Mercy of God will one day raise the needy from the dust of the Earth, & lift the poore from the dung, & place them amongst the Princes of his people.

MAN IN HIS
SECOND POINT.*Wretchnesse of the Soul by Sin.*

CONSIDERATION.

COnsider, That, if thou beest nothing but corruption & rottennesse in thy body, thy Soul defiled by Sin renders thee worse then nothing; for by sin we become the unhappy vessells of Gods heavy wrath; he spared not the Angels in their sins, but deprived them of all their originall endowments of nature & grace; banishes them for ever from his blisfull presence, & confines them to the dreadfull prison & torméts of Hell; nor will he spare us, but if we be partners in their crimes, he will also make us Companions in their bitter sufferings; Evident in our first Parents, whom for one sin, he deprives of the innocent state of their originall Creation, expells them the Earthly Paradiſe; & condemns them & us, to mourn out this wretched life, amidst labours, sweats & innumerable miseries, as chastisers

stifers of our guilt.

We also through Sin incurr an insufferable servitude under the Tyranny of Satan; He covets not, either honours, wealth or pleasures, but as to our Lord Jesus in the wildernesse, so to us still, offers all these; if we will doe homage & adore him; which we no sooner doe, but we become Slaves to him, he continually assaulting us with manifold grievous temptations, using all Creatures, even our own flesh & bloud, & passions of sensuality, to work our overthrow; still plying us with seducing suggestions, giving no respite from his snares & deceits, & filling our hearts, with distrust of Mercy for past sins, despaire of delayd helps from heaven, & doubts of a finall perseverance in our duties, under so heavy a weight of tribulations, he raiseth against us.

Likewise thereby, we loose Gods gracious presence, & fatherly providence over us; our right & part in the merits of Christs bitter & saving Passion, the friendship & familiarity of Gods comforting spirit; All graces, gifts,
fruits

fruits & blessings of the holie Ghost; the peace & security of our Consciences; our Communion in the Sacrifices, prayers & good deeds of the faithfull, & our claym to our heavenly inheritance; And more over we defile in our Souls the beautifull Image of God, are razed forth the book of life, are deprived of the protection & safeguard of the blessed Angels, contract greivous remorses of conscience, pronesse to greater sins, & a guilt of hell fire, unlesse with a repentant heart we by Confession confusibly discover our sins, known to God & our Souls only, & by corporall afflictions endeavour to appease Gods just indignation against us, for them; This is enough to humble the best of us, if we have any feeling of our sinfull State.

A F F E C T I O N.

Ab my God, who can hide from thy all-seeing Eie, the abyss of wretchednesse, wherin my Sins have already sunck me? Alas, I am become the unhappy object of thy just wrath, the woefull servant of rebellious Satan, deprived of thy healing graces, & exposed to innumerable Miseries! Hold thy hand O my Almighty

mighty Lord, & rebuke me not in thy fury, for shouldst thou observe iniquities, who could sustain the heavinesse of thy displeasure? I will therefor confesse unto Thee, my unworthinesse to appear before thee, & to enjoy even the comon blessings of heaven & earth, which I have so oft vainly abused to satisfy my sinfull passions; & that I ought not to hope for any part in thy blessings of glorie; But thou O God, hast mercy on thousands, & wilt comfort the weak & afflicted; & if thou doest humble us, it is that we may thereby learn, that from thee are our Justifications.

RESOLUTION.

I purpose henceforth to have ever before my Eies, my sinfull condition, whereby I have rendred my selfe thus vile & abominable in the sight of God & his holy Angels, subject to the insolencies of Satan & my disorderly passions, & branded with the infamous mark of one banisht from the face of God; I will also acknowledg my selfe guilty of the innocent death of my Saviour JESUS, & not to deserve from him, the least favour, either of his justifying grace, or all-comforting Glory; but that I have

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rather

rather incurd a just debt of everlasting ignominy & confusion; And therefor however it shall please God to reveale himselfe to me in this my Solitude, I will accept of it, as his most gracious giift; And the more he exalts me, the more will I humble my selfe, through the consideratiō of my sinfull State, whereby I have provoked his wrath against Mee.

THIRD POINT.

Ignorance of our future State.

CONSIDERATION.

COnsider, That although perhaps thou oft feelest in thy Soul, during thy holy Retyrement, or at other time, some delicious whispers of thy beloved Espouse, yet art thou wholly ignorant what will befall thee the next moment, how long or short thy life will be, whē, where, by what diseāse or misfortune, Death will seize upon Thee; & in what condition, of grace or sin, it will summon Thee before Gods barr, thereto heare the sentence then to passe over
Thee;

Thee; & consequently, that as long as thou art in this life, thou art never certainly assured of thy Eternall Salvation; This ought to be a strong motive of humiliation vnto Thee.

Almighty God hath from all Eternity, chosen some to be heires of his glory, permitting others; yet doth not any one know, to what ranck he belongs, when, or by what means he shall come thither, till it pleaseth God to cite us forth this world, & assume us to his heavenly Paradiſe; which evidently layeth open our great Ignorance, & proves our unchangable dependance on the hidden disposition of the Divine Will; Is not this enough, to humble the haughtiest spirit in the world? Wherefor in whatſoever degree of contemplation, vertue or spirituall greatneſſe thou art, thou muſt hūbly acknowledg thy univerſall dependance on Gods gracious inspirations & help; And that therefor thou oughteſt not to judge any one, whom through Gods permiſſion, thou maiſt ſee fall into ſome abominable ſin, being thou art not thy ſelfe aſſured,

how long thou shalt stand in thy duty to God; or how soon that person may arise again, through Gods Grace, aiding to a timely & profitable Repentance. Have a care therefor *Philothea* thou standest fast in the waies of God, working thy Salvation with a filiall & humble feare, reflecting continually on thy own Nothing, & the streight dependance thou hast on the grace & Mercies of JESUS CHRIST; who having redeemed Thee from the tyranny of Satā, & made Thee capable of life everlasting with himsele, will not be wanting to the compleating that great work of thy Eternall Salvation, if thou dost humbly trust in him; say then with a lively faith, *In Thee O Lord have I hoped, & I am not confounded; I have put my trust in Thee, & have found help.*

A F F E C T I O N.

Ab my Soul, wherein canst thou now glorie? Art thou placed in the family of Gods servants? Hast many good Notions & Divine Motions in thy breast? Dost thou through some strong helps of heavenly Grace, delightfully performe hard & painfull duties? All this is very good;
but

SINFULL STATE. 101

but alas! thou knowst not how long this will endure, whether for a yeer, or a day, or even the next Moment? Whether thou beest confirmed in grace, listed amongst the number of the Elect; or worthy of Love or hatred? Thou knowest nothing of all this; Even so it is; for thou O my God, art a most glorious & pure Father of spirits, & wilt still be worshipped in feare & trembling; However, although thou shouldest persecute me till Death, I will trust in Thee; even at the gates of Hell, I will not abandon my hopes in thy Mercy.

RESOLUTION.

I will cast my selfe into the sea of Gods abundant Mercies, & therein fix the Anchor of my hopes, relying firmly on his undeceiving promises, & saving helps of Grace; & therefor I will annihilate my selfe in the consideration of his holy decrees, living in perpetuall feare of his judgments concerning me. Nor will I onely become humble in the sight of God, who knows the vilenesse of my body, & wretchednesse of my Soul, with whatever shal befall either, for time & Eternity; but I will also willingly become contemptible in the

Eies of all Creatures, contenting my selfe with the lowest place, meanest fare, & vilest Employments; accounting my self the unworthiest of all; & will ever say with the Holy Prophet, *I am a worme & not a Man; the Outcast of Men, & the Offcast of the Vulgar.*

THE EVENING EXERCISE.

FIRST DISCOURSE.

Our Weaknesse to good.

IF thou desirest *Philothea*, to enter the depth of thy own Nothing, thou must make yet a further search into the motives of humbling thy selfe before God; Wherefor having now waded through the vast Seas of thy vilenesse in body, wretchednesse in Soul, & wonderfull ignorance of thy future state of life & happinesse; discourse further on thy Naturall weaknesse to performe good & vpright actions.

Ever since, through our disobedience to Gods holy Commandements, we departed from his Temple & sanctified City of Hierusalē, & fell into the hands of spirituall murderers, we have had many

many deep wounds, and deadly soares in our Souls; whereof though some have beē oft cured by CHRISTs healing Sacraments, yet doe they often break out & fester, through the disorders of our Sinfull lives; others remaining for ever uncurable during this mortall life; whereby we are wholly unable, without the perpetuall help of our charitable Samaritan JESUS CHRIST, either to discerne the way that leads back to God, or securely to walk towards him, in this our Pilgrimage to heavenly Perfection.

Our manifold doubts, mistakes & errors, in the knowledge of Divine, & even Morall truths & Actions; our passionate affections to present & sensible delights, the variety & distractions of our fading & slippery life; & the Excellency of Gods waies, & those thoughts & works, whereby we walk in them, & purchase a blessednesse, which he alone can bestow on us; shew evidently that God liveth in an Unaccessible Light, not to be viewed with an Eie, not yet cleansed by divine Faith; nor to be as-

pired unto, without that Hope, which He only can inspire into us; nor in the least degree to be purchased, or pretended to, without the speciall gifts of inherent sanctity, & other supernaturall helps of cleering Lights & cooperating Graces, bestowed bountifully on us; so that we can neither doe any thing worthy his acceptation, or think on him according to his Majesty, or even say one word of him, as we ought, in order to our Everlasting happinesse, without his speciall inspirations, conduct & assistance.

Wherefore, as thou art by Nature a meer Nothing, & by sin worse then Nothing: so without the liberall gift of Gods aiding Grace thou canst doe nothing; If then thou perhaps art sometimes raised up in the Contemplation of God, his glory, & those allureing traces, whereby he leads his servants to the love of eternall good things; yet maist thou not take complacence therein, without an humble submission to Gods vnknown will towards thee; or esteeme thy selfe by them, to be in a settled condition

dition of Holinesse; for if thou wer't (as easily thou maist be) deprived of those Lights of Graces, thou now hast, thy Soul would become as dark, & thy actions as imperfect, as any others.

These Divine helps, so necessary to us, and so much above our reach, ought profoundly to humble us in the presence of God, whom we must ever worship as a liberall & free Giver, as oft as we receive any favour from him; still remembring, that the Apostate Angels, & our First Parents, lost themselves, by a Complacence in their own naturall perfections & Gods Guifts, without due reference to him.

COLLOQUIE.

I know & acknowledg My Dearest Lord, that of our selves, we cannot, either think, or say, or doe any thing worthy of thee; & therefore I will confesse to Thee (the only Light & strength of my Soul) that without Thee I am nothing but Vanity, blindnesse & Misery; & unlesse thou do'st prevent me with thy blessings, & moisten my heart with the dew of thy heavenly Graces, I shall be unto Thee like a barren Earth, which is without water, & produce

nothing but sin, death & confusion. Alas my Soul, flatter not thy selfe, for even so it is; & yet how often hast thou relyed on thy own judgment, force & abilities, for which God hath permitted thee to fall? It were much better to acknowledg thy inward weaknesse to Vertue & extoll Gods power, & Mercies, in thy poverty, that his greatnesse may be exalted in the vilenesse of thy Nothing. Grant me, O ever blessed Redeemer, thy holy Grace, but give me also true humility of heart, that I may ever think on my own Nothing without Thee, so shall the poore & needy praise thy Name.

SECOND DICOURSSE.

Our Pronenesse to Evill.

SINCE by help only of Gods grace we doe good, 'tis by our own bad Nature we incline to Evill; Had man stood in his originall Innocency, his Soul had ever been breathing forth the delicious odours of Morall & Divine Vertues, wherewith he was then full; no sooner doth he withdraw himselfe frō his due Obedience to God, but all those Vertues

tues forsake him, his Soul & all her powers are smutted with sin; We loose our right to our heavenly inheritance; & as a raging Sea, having broken its banks, we swell with evill inclinations, break down all letts of Gods precepts & prohibitions, & run over to all sorts of evill actions, however contrary to our Allegiance vnto God.

Our Reason adorned with *Prudence*, could discerne the Excellency of Vertue, & dictate all due circumstances of good & laudable actions; but now by sin it is become dull & blind, nor can it without new helps, above our reach, perswade from evill, or direct in good. Our Will formerly hedgd in with holy Lawes, beautified with inclinations to Iustice, & strenghtned by heavenly lights & graces, was prompt to hearken to, & obey Gods Call, but having lost the safeguard of *Iustice*, is weak in resisting sensual allurements, & ready to comply with every disorderly suggestion of lawlesse passions. Our Concupiscence, which guarded with *Temperance*, stirrd up our inward Man, to follow the pre-
scripts

scripts of Reason, & seeke sweetnesse in laudable & vertuous actions, rebells against the spirit, drawes towards earthly delights, & leads us captive in the bonds of unlawfull desires. And the Irascible power of our Soul; which armed with *Fortitude*, helpt us to trample down all obstacles of piety, runs now stiffe-neckt against God, casts off the yoke of Obedience, & contemns all threts of his Justice, against Violaters of their Divine Covenant.

These be those heavy shackles *Philothea*, which keep us in the servitude of sin, & still presse our hearts down to the crimes we loath, & yet shun not; Ah! How oft hast thou felt in thy selfe the weight of thy corrupted Nature? How oft plunged in some greivous sin? How dull thy spiritt then? How black thy thoughts? What remorses in thy mind? and (as one hanging at a small string, over a deep lake, full of toads & serpents) how full of terrours & feares? and yet not in the least sort able to help thy selfe? How oft thus, through pronenesse to sin? Alas! neither Rich by their
trea-

treasures, nor the Mighty by their power, nor the Beautifull by their loving charms, can free themselves from this load of sin & sinfull desires; Nay even all Creatures are become so many snares, whereby to entrapp & enthrall our hearts; whilst Satan by inward temptations presseth us forward to covet them, & outwardly masketh them with apparent sweenesse, to seduce us & work our ruine; plunging us in sin after sin, till we forget there's a God, that sees all, That marks all our stepps, & who will one day call us to an account for all.

COLLOQUIE.

*O bitter servitude of sin, which tyrannizeth in my fleshly members, resisting the laws of the immortall Mind, & holding me captive in the fetters of my concupiscences! Ah; who will free me from the woefull slavery of my corrupted passions, which heavely press me down to sensuall & sinfull Desires? Only Thou, My bountifull Saviour: shouldst Thou leave me to my selfe, there's not any sin so enormous, into which I might not fall. It is thy Mercy, O Abyss of Mercies, which prevents my stubborn will, quells the rage of temptations, & graciously
diverts*

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diverts those occasions which might intice me to offend Thee. Oh that thou wouldst break the chaynes which fetter my spirit, & wouldst fasten my footsteps, that I slip not in the way of thy holy Commandements! Then will I sacrifice to thee a Sacrifice of praise, and rejoyce & exult in God my Saviour, because he who is powerfull hath done great things for me. Amen.



FOVRTH

FOVRTH DAYES VOYAGE.

Man Repayred by Iesus Christ.

THE MORNING EXERCISE.

FIRST POINT.

Institution of the Holy Sacrement.

CONSIDERATION.

Consider, That having descended into thy selfe, & there discovered *What thou art, in thy sinfull state;* thy Body how Vile? thy soul how wretched? thy ignorance how great? how weake thou art to good? & how prone to Evill? and that now Thou findest thy selfe *Philothea*, faln into the deep lake, (mentiōed last night) full of filth & Venom; where thou neither seest the light of heavē, nor enjoyest comfort frō any freind, or quiet in thy mind, nor canst hope for releife from any Creature; & that therein thou art like to sink deeper, stick faster, & abide for ever, if Almighty God harkens not clemently to thy woefull cries, and
take

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take pittie on thy weaknesse, pouerty
& miserable state.

God could send an Angel to free thee
thence, or by his only word set thee at
liberty, but his love & bounty is so great
to thee, that he sends his own, only Son,
equall to himselfe in Majesty, Wisdom
& Power, cloathed in thy Mortality,
to release thee frō that loathsome Dun-
geō, to wash Thee in his precious blood;
to give thee an easy & gracious Law to
walk by, to encourage thee to piety by
doctrine & Examples, to establish Sa-
cramēts for healing thy spirituall soares
& ulcers, & at lēgh that he may bestow
his whole selfe on Thee in the *Holy Eu-
charist*, as a Pledg of love whereby to
sanctify, & bind thy heart to him; as a
Light to guid thee, as a Staffe to
support thee, & as a Viaticum to
strengthen & comfort thee, in thy ho-
lie Pilgrimage to Perfection.

In this divine Sacrament is really &
substantially contained IESUS CHRIST,
God & Man; his *Divinity* which is the
fountain of grace, good workes & glo-
ry; his *Soul*, full of Wisedome & Ho-
linesse;

lineſſe ; his *Body* , conceived of the Holie Ghoſt, in the womb of the Immaculate Virgin ; & his *Bloud* , ſhed in his Paſſion to redeeme Man from the tyranny of ſin & ſatan. What greater argument of Love, could God give to Miſerable Man, then this? then when the Jews ſought to deſtroy him, & all mankind had abandond him ; even then to beſtow on us (not fading honours, riches or pleaſures, but) himſelfe, who is the Maker of the whole world, & that , as a Ransom to diſcharge us from our Captivity, as a Phyſitian to cure our Spirituall diſeaſes, as a Father to protect us, as an Eſpouſe to comfort us, & as the Earneſt of his eternall glory? what greater bounty then this?

If the Jews with ſo great Reverence, aſſiſted at, & offred up their Sacrifices of beaſts ; ſurely , We ſhould with far greater Veneration & piety approach to our Altars, whereon the living God in our Nature is offred up a Propitiatio for the ſins of the World, a Reconciliation between God & Man, & a Source of all bleſſings of grace & glory. No

H

ſooner

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sooner does the Priest pronounce those words, whereby that Mystery is wrought, but the substance of the bread & wine is changed into the body & blood of JESUS CHRIST, the sensible elements thereof only remaining; there he is whole in every part, & in all places where he is consecrated, without division or multiplication in him selfe, or departing from the right hand of the Father. Certainly *Philothea*, This guift, that bounty, these wonders, wrought for our reparation from our sinfull state, should strongly engage our hearts in Loue & Duty to God.

AFFECTION.

I adore Thee my sovereign Lord hidden in this Divine Mystery, & acknowledge Thee to be there really present, God & Man, my Redeemer, Sanctifyer & Glorifyer: Alas, My God & all my Good! how little have I hitherto thought on this thy inestimable love & bounty to me, whereby, to releive me from the slavery of sensuality & satan, to heale the deep wounds of my sinfull soul, & fill it with enlivening & sanctifying graces; & what have I returned to God for all these favours bestowed

BY JESUS CHRIST. *itis
bestowed upon me? I will approach to Gods
Altar with a repentant heart, & eate there
the bread of salvation, & will call on the
Name of God.*

R E S O L U T I O N.

I will ever have a lively faith towards
this Mystery of the Holy Eucharist,
confirmed to me, by **CHRISTS** own
words, the authority of Apostles &
Fathers, & the consent of all ancient &
modern Christians; united under one
supream head; **CHRISTS** Vicar on
Earth; & I will lay open all my wants
& weaknesse before my Sovereign
Lord, here really present; confiding
in his comforting helps, for the freeing
my Mind from distractions, & Will
from sinfull affections; that I may pro-
fitably approach to him, & eate of that
living bread; & sacrifice my soul to him
by abnegation of my will; & my body
by Obedience to Christian Duties.

SECOND POINT.

Fruits of the Holie Sacrament.

CONSIDERATION.

COnsider, That approaching to Gods holy Altar, & there eating of that repaying fruit of the Tree of life, We become like the Sacred Virgin conceiving him in her womb, therefor should study to imitate her Humilitie, Obedience, Faith & Charity; whereby she was fitted to that great work, & raised to familiar conferences with JESUS CHRIST, which we specially aime at, in our holy Retyrement.

We become also Temples of God, & therefor our hearts should be Altars whereon to offer up our enflamed thoughts & desires, admitting no negotiation there, but what may tend to the cleansing our souls from evill affections, & adorning them with divine vertues, whereby it may be fitted to
entertayn

entertayn this heavenly Guest. Had JESUS CHRIST when on Earth, vouchsafed to make his abode with us, as in Bethania with Mary & Martha, with what sollicitude would we have prepared all things befitting his sacred presence, that nothing might appear in us undecent, or wanting, where with to give him a ioyfull welcome? The like care should now be had My *Philothea*, especially since he comes here to us in his glorified body environed with Angels invisibly present, & with hands full of blessings to bestow upon us.

In JESUS CHRIST abides the fulnesse of the Divinity, therefor He giving him selfe to us, in this heavenlie Manna, containing all sweetnesse, he gives with all the whole treasury of his heavenly gifts & graces, whereby the soul is cleansed from veniall sins, & mortall inculpably forgotten in confession, Reason receives cleerer lights of spirituall truths, the Will is enflamed to Christiã Duties, the Conscience eased, Inclinations to evil are weakned, & our Love to heavenly things strengthened & en-

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creased. O living food of Angels be thou my *Dayly bread*, & fill my soul with thy divine sweetnesse, that my conversation may be in heaven, by the Imitation of the life of those blessed spirits, & by hopes of feeding for ever, on that bread, in the kingdom of thy Father.

AFFECTION.

Oh that I might conceive JESUS in my heart by Love, & bring him forth by performance of his Will! then should I truly feed on this bread of Angels. But alas, too often have I approached Gods Altar, with a Spirit full of earthly desires, too frequently have I entertained the great Lord of the world in a soul defiled with sinfull affections, tepid in divine Exercises & distracted with worldly sollicitudes, & therefor I still remain dry & barren to good actions, & insensible to the comforting presence of JESUS within me; Oh that Gods holy Spirit would overshadow my soul, cleanse it from all imperfections, enflame it with heavenly love, & replenish it with his gracious blessings, that it may be a fitt Sanctuary for the Saviour of Men & Angels.

BY JESUS CHRIST. 119
RESOLUTION.

I will banish forth of my heart, whatever may displease my Divine Espouse, adorning it with Vertues & holy desires, whereby it may be prepared to entertain him, & experience the sweetnesse of his comforting presence. And I will endeavour that my outward decency in behaviour & conversation, may testify the inward tranquillity & alacrity of my spirit, & an earnest longing to be One with him; Live Thou O JESUS in my soul, that I may live by the heat of thy divine flames, & walk by the light of thy inspirations, from Vertue to Vertue, till I see Thee my God in thy holy Sion.

THE THIRD POINT.

Intention in Communion.

CONSIDERATION.

Consider, That if in all actions of this life, we study to have a due & upright intention, this ought then especially

cially to be, when we approach to the Holy Sacrament, that great prooffe of Gods Love to mankind, that efficacious means of confirming us in our spirituall life, & a most assured pledg of our future blessed life above.

We may not then venture hither, of meer custome or for companie sake; nor to purchase a vain esteem of holinesse, or an encrease of temporall blessings; or some spirituall gust or sweetness, in that great Act of Christian worship; No *Philothea*, we must goe to God, for God himselfe; that our loue to him may be greater, our devotions quicker, & our Spirits stronger in performing the will of our Sovereign Lord and Master.

JESUS CHRIST offers him selfe on the Altar of his Crosse to his heavenly Father, a Sacrifice of Prayse, Impetration & Suffrage: with the same intention ought we to entertain JESUS in our hearts, by thankfulness for his manifold favours, imploring grace & mercy for our selves, & Spirituall reliefe for all distressed souls; ever mind-
full

full of his bitter Passion, that the fruits thereof may be liberally applyed to us, & we may become suffering members with our Divine Head, encreasing in all perfection & freedom with God in our Contemplations, & being entirely transformed into Him, on whom our Spirits here feed, that we may have no life, knowledge, affection or motion in us, but what proceeds from, & ends in him.

A F F E C T I O N.

Alas my Deereſt Lord, I have been too careleſſe in my adreſſes to Thee; How often have I frequented thy holy Altars with vain & weak deſires, not loving Thee there for Thy ſelfe, but receiving Thee of dull cuſtome, or for ſome preſent guſt in Thee? Not ſolicitous to cheriſh the good deſires conceived by thee, or a willingneſſe to beare Croſſes for thee; & thus am I become unworthy, that thou entreſt the houſe of my ſoul & live there, but if thou Say'ſt the word, my Spirit ſhall be healed.

R E S O L U T I O N.

I will hence forth ſet ſome ſpeciall time a part, wherein to diſcuſſe & rectifye my intention, before I approach

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to, & eate of this living bread, that
God may be glorified, & all Christian
souls may reap spirituall profit, by the
use of this great Mystery; & will say.

AN OBLATION BEFORE COMMUNION.

O Blessed JESUS, in union of that love,
wherewith thou did'st offer thy selfe a Sacri-
fice to thy Father, on the Altar of the Crosse,
and in conformity to that intention thou
then hadst, I this day offer up to thee my Com-
munion, as a Sacrifice of Praise, Impetra-
tion & Suffrage; for my selfe, & all others
to whom I am obleiged, by Obedience, Justice or
Charitie: & in that degree I am obleiged;
which I beseech thee, through the merits of
thy bitter Passion, may be acceptable to Thee.
Amen.

THE EVENING EXERCISE

FIRST DISCOURSE.

Preparation to the Holie Sacrament.

None will undertake any great
work, without carefull prepara-
tion of all things, necessary for its due
per-

performance. If we use a cautious providence in all our humane actions, & ordinary conversation, this should rather be observed, when we intend to enter the Holie of Holies, & there feed on the Bread of Angels, our powerfull Creator, mercifull Redeemer, & Just Judge.

The Paschall Lamb, was but a dark & barren figure of this gracious Sacrifice, yet the Jews eat not thereof, without much cleanness, circumspection & alacrity of Spirit; Saint John Baptist esteems not himselfe worthy to unloose CHRISTs shoes, Saint Peter to sayle in the same Boat with him, & the devout Centurion to entertain him under his rooffe; nor should we presume to appear before him in the Holy Eucharist, or there receive him within our breast, without great feeling of Love & Veneration. If JESUS CHRIST be a Mirrour without spot, no stain of sin should then be seen in our soul within, or undecency in the outward habit of our body: & if he be there, a God of Love & Peace to us, we may
not

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not touch, or feed on him, unlesse reconciled to Heaven & Earth, in Imitation of the Primitive Christians, who meeting at this great Mystery, were of one heart & one spirit.

ADVISES FOR A GENERALL CONFESSION.

Now therefore *My Philothea*, thy heavenly Espouse having led thee some steps down towards his Cellar of rich & *Gracious wines*, & there disclosed to Thee part of his spirituall treasures, & hidden pathes of divine Love, to the end thou maist duly prepare thy selfe to eate also of this *Bread of life*, & find no impediment in thy progresse to perfection, I advise thee to dispose thy selfe towards a Generall Confession, in case Thy spirituall Guid, iudg that expedient & profitable for Thee. Although perhaps thou art not conscious of any greivous sin, not formerly discovered, yet since, even *of a forgiven sin*, we may not be without feare, we cannot be too solicitous in cleansing our hearts, & removing all obstacles of divine Lights & Graces.

Whe.

Wherefor *Philothea*, doe this now, once for ever, but doe it simply & plainly, without feare or anxiousness; & unto a person, chosen amongst a thousand; by whose advice thou maist be wholly directed, for the manner of it, & how thou art afterwards to behave thy selfe, should scruples arise. Which ended, blesse God for his mercies towards Thee, & prostrate in spirit, before thy Crucifix, pronounce the following Covenant.

PHILOTHEA'S COVENANT
WITH GOD.

I N. Placed in the presence of Almighty God, & the whole Court of heaven, having considered the abundant Love wherewith God hath created me, sanctified me in holy Baptisme, sustained me in my manifold sins & transgressions, & at length called me to this state of life, wherein I now am, preserving me there, from many dangers of offending him, inspiring sorrow for my failings, & a desire to love & obey him; Doe, with my whole soule, abhor all the sins of my life past; renew my promises, to be his loyall & obedient servant: & doe firmly purpose, all the dayes of my life,

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to shun all dangers of sin, & to apply my selfe to the observance of his holie Commandments, & my own Resolutions.

And if at any time I break this my Covenant, I will, as soon as I perceive my error, returne again to God, by a hearty repentance, & confession of all my sins & ingratitude.

Accept O my God, this my Protestation made before Thee, & grant me grace to observe it, to the end of my life, that I may alwaies abide in thy holy feare, die in thy sweet peace, & with ioy at the last day arise, to a blessed Communion of the Saints, in thy never ending glory. Amen.

SECOND DISCOURSE.

Behaviour in receiving the Holie Sacrament.

BEing thus prepared to entertain JESVS CHRIST in thy heart, our endeavours must be, by amorous sighs, & aspirations full of ioy for the approach of our blessed Lord, to expresse the longing desire we have of his coming into us.

The happy Issue of an Important
affaire,

affaire, or purchase of some speciall temporall blessings, usually takes up the best thoughts & most serious wishes of earthlie minds: But if our minds be heavenly, we will ever think on, & thirst after, this delicious visit of our Divine Espouse.

Anciently, Christians frequented often this heavenlie banquet, & thence gayned that Sanctity & fervour, we admire in the Martyrs, Hermits & holie Virgins of that Age; Though worldly ties, & the manifold distractions whereto our mortality is subject, permits not daily Cōmunion, yet could we dayly eate this divine Bread, our hearts would be accustomed to pious affections, strengthened against occurring temptations, & weaned from those sensuall liberties, we now so unwillingly abandon.

That morning thou intendest *Philothea* to receive the holie *Eucharist*, think how earnestlie JESUS CHRIST longeth to take up his lodging within thee; therefor he sends his Heralds to proclaim the coming of the Espouse, &

to

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to invite thee to this gracious Supper, being the decently prepared, & accompanied with thy choicest freinds of heaven, approach humbly & devoutly to Gods Altar, saying in thy spirit, Whence is it, that my Dearest Lord vouchsafeth to come to me, & abide within me? O *Philothea*, if thy soul be not quite frozen, thou wilt here feele the heat of this heavenly fire, & returne hence full of enflamed affections, panting & swelling, through an abundance of divine Love.

If ever there be hopes of a spirituall advancement, any zeale of Christian duties, or constant resignation amidst temptations, it will now appeare, while this great Giver of all good things, lodges in thy bosome, as the soul of thy spirit; Manifest then to him thy wants & wishes, & say, *Thou shalt not depart hence, unlesse thou doest blesse me, with the blessings of Peace & Mercy.*

COLLOQUIE.

Ab, my soul, canst thou be hungry, hauing eaten of the bread of Angels? Or a thirst, hauing tasted of the fountain of living water? Or
cold,

cold, having been at this divine fire? *Alas, my Sovereign Lord, my carelesness in attending to thy presence in this sacred banquet, my frequent relapses into my old vices, & ungratitude for thy many wonderfull favours, has even deaded my heart, & rendred it insensible to the gracious influences of this heavenly food! Enliven my spirit, O my God; with thy grace, & fortify it with this bread of Angels; & in the strength thereof I will walk to thy holie Mountain, the Mountain where God delights to abide, where he liveth for ever. Amen.*



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FIFTH DAYES VOYAGE.

Mortification of Sensualitie.

THE MORNING EXERCISE.

FIRST POINT.

Mortification of the Senses.

CONSIDERATION.

COnsider, that the soul being now cleansed from all stayns of sin by Repentance, & strengthened in its Spirituall life, by that divine bread, which is JESSUS CHRIST, we must use all endeavours, to reforme such evill habits & inclinations, as may slacken our pious resolutions; & purchase those helps of Vertue, which may most efficaciously advance us in our Pilgrimage to perfection.

We must therefor *Philothea* withdraw our outward senses frō all those objects, which are apt to seduce our hearts from Gods Law, & engage them in sinfull affections,

fections, so contrary to the perfectiō of our designe. This is done, both by a carefull custody of our senses, from viewing & feeding on such sensible objects, as may allure us to take complacence in them; & by a moderate castigation of the body, by acts of penance, that it rebels not against the dictates of reason & grace.

All Christians have a strickt obligation to endeavour this custody & castigation of the senses; For being Children of the earthly Adam, through whose sin all are borne enemies to God, & Rebels against his holy Law, we all find, both body & soul alienated from their due Obedience to reason & Gospell, which cannot be repayed, but by withdrawing our senses, even from lawfull objects, & undergoing hard & painfull duties. Being also in holy Baptisme, happily spoused to JESUS CHRIST, by a solemn Vow then made in our Name, to renounce Satan & all his works, & to apply our selves to the observance of all CHRISTs Precepts, we ought seriously to study the

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imitation of the life of Our Sovereign Lord, & fullfill our promises made to him, by mortifying our concupiscences, & performance of his Will.

But this must be especially done, during our spirituall retreat, that crucifying our sensualitie, by prayer, fasts watchings, & such like austerities, we may the more freely harkē to the whisperings of the Spirit, & thereby become wholly spirituall, according to our designe; And therefor those great Examples of solitary perfection, whose lives fill us with admiration, no sooner withdrew themselves from the noyse of worldly sollicitudes, but they applied themselves to corporall austerities, thereby to quell the inordinate suggestions of corrupted sensualitie, & raise up their hearts in the contemplation of heavenly & permanent comforts.

A F F E C T I O N.

*O painfull pilgrimage of this mortall Life!
how miserable, how fraile, how bitter art thou?
And yet have I thus long loved thee, feeding
my senses on perishing objects, & filling my
heart with vain & emptie desires of sensuall
pleasures,*

pleasures, thereby forgetting that great ransom, my Saviour payd to redeem me from the tyranny of Satan, which the disorders of sensuality brought upon me; & neglecting that glorious inheritance, he by his bitter Passion purchased for me! Oh, I will rather suffer a thousand deaths, then abandon my selfe to these unclean & deceitfull delights! I renounce you for ever, O Impure suggestions; & doe defie any concupiscence, which may bring the wrath of God upon the children of distrust.

RESOLUTION.

I will make a covenant with my senses, not to admitt of any unlawfull or vain object; & will place a guard over them, that they seek not after what may be pleasing to flesh & bloud; & I will mortify them by a prudent & discreet use of corporall austerities, denying to my selfe all superfluities which may delight my sensuall inclinations, in conformitie to the counsells of holy Gospell; & by assuming particular acts of Mortification, sutable to my calling, & as far as Obedience will permit; And I will say with the Royall Prophet, *For thy love O Lord, I have mortified my selfe, all the day long.*

SECOND POINT.

Mortification of the Passions.

CONSIDERATION.

COnsider, That it sufficeth not, to mortify the outward senses, unlesse we reforme also the inward Man, by ordering and deadening our inward passions. What availes it, to weare a haire cloath on the back, & in the bosome to beare a rancorous & proud heart? or what profit will it be to our spirit, to fast much, to pray often, to watch long & speak seldome; if Envie, Impatience, Pride or some other hidden affections poyson the soul within, & destroy that delicious harmony, which should be, between the Will of God, & our own?

It is a great mistake, *Philothea*, of some souls, otherwise wel-willing, & devout, that heeding the mortification of the outward man, they neglect to prune their hearts of vicious affections, so contrary to the spirit of **JESUS CHRIST**, & thereby misse of that tran-

tranquillitie & perfection, they seek after in their Retyrement.

Wherefor My *Philothoa*, make a carefull surway of all thy sensuall inclinations, what passions lay lurking in thy heart, how ready thou art to beare Crosses & forbear carnall satisfactions; & sett a watch over every one, that they stirr not, but by the order of Reason, & direction of Grace.

AFFECTION.

Alas my Soul, it is the Way, but not the end of perfection, to mortify thy poore body, if thou beest thy selfe the cause of all disorders there! Be thou humble, & thy body will not be proud; be thou chaste, & thy body will not be lascivious; be thou temperate, & thy body will not be gluttonous. Oh that the powerfull hand of my God, would quell the tumults of my inordinate passions, & putt bounds to the rowlings of my affections! I have strayed from Thee O my God, as a sheep that is lost; seek thou thy servant, & I will not be unmindefull of thy commandements.

RESOLUTION.

I will not only henceforth mortify the senses of my body, but the passions

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of my mind also, that with my heart, as well as lips, I may honour & glorifie my Saviour. And I will stricktly examine every motion of my sensuall appetite, that I may discover its maladies, order its affections, & prevent those disquiets, which my Passions have hitherto raised in Me; That My beloved may say to Me, *Thou art a Garden of delights inclosed, a spring shut up, & a fountain sealed.*

THIRD POINT.

Mortification, the property of a Christian.

CONSIDERATION.

Consider, That by means of this Mortification of our senses & passions, we are placed in a degree of perfection above beasts, who being voyd of reason, seek their content & happinesse in sensuall delights; & therefore those carnall hearts, which still wallow in the puddle of earthly pleasures, following

wing the allurements of sensible objects, & the disorders of their own passions, degenerate into beasts; Whereas Mortification is the speciall badg & property of a true Christian Man, who living according to reason & grace, crucifies the flesh with its concupiscences, & thereby belongeth to Christ.

But especially, this perfect mortification of our sensuall appetites, is the proper Companion & true signet of the solitarie soul, who retyring from worldly conversation obliges her selfe, to imitate JESUS CHRIST in his sufferings; & to follow the steps of the most zealous Christians of all Ages, by resisting the irregular desires of sensuality, that the flesh may obey the spirit, & our spirit the Will of God, for the Sanctification of the whole Man.

If therefor *Philothea*, Thy senses & passions have hitherto been loosely kept, & strayed after inordinate satisfactions, now thou must have a watchfull care over them, & fasten them to the Crosse of Mortification, promptly, joyfully,
fre-

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frequently, perseverently, & universally; that as all have been Ministers of vncleanesse, they may also be promoters of pyety; thy Eies, in contemplating thy Crucified Redeemer, & reading holy bookes; thy Eares, in harkning to devout sermons; thy Tongue, in prayer & pious discourses; thy Hands, in performing good works; thy Feet, in visiting holy places; & thy whole body, in bearing patiētly the miseries of this mortall Life; & undergoing acts of pennance, for satisfaction of past, & prevention of new sins, so contrary to thy Christian profession, & the great design now in hand.

A F F E C T I O N.

I acknowledg my Dearest Lord, that through thy precious bloud, I am regenerated from my sinfull state, sanctified to Christian & holy duties, & strongly fortified agaynst the corrupted inclinations of my own sensuality, & outward charms of earthly delights; & yet, Alas! how oft, how vilely, have I transgressed thy commands & my own promises to be one of thy flock, to become a mortified Christian, to abandon all worldly contents,
 &

& suffer whatever austerities & tribulations, rather then to loose any part in Thee, & thy blessed Kingdome prepared for Me? But thou O Lord, art sweet, & mild, & aboundest with Mercies; Have Mercy upon me O God, have mercy upon me, for my soul hath trusted in Thee.

RESOLUTION.

I will take a speciall View, of all abuses committed through immortification of my senses & passions, & consider all my evill Inclinations, where, at what time, towards what Objects, I am aptest to comply with them; & I will warily watch over all my waies, prevent dangers, & undertake such Mortifications, as may keep my heart close to my God, & stedfast in the observance of his Holy Commandements; strengthen me O Lord with thy grace, & *My Appetite shall be subject to Me, & I shall have power over it.*

THE

THE EVENING EXERCISE.

FIRST DISCOURSE.

Dammages incurrd by Immortification.

AS the Love of God ioyned with selfe Contempt, builds up the Cittie of God in us: so selfe Love, reaching to the contempt of Gods holy Commandements, that of Satan; This Selfe-love is the First Mover, in the sphear of the unmortified soul, of all the passions of our sensualitie, whence proceed all those calamities of sinfull desires, & the following disorders, which restlessly warr agaynst Gods spirit in Us, & heavily presse Us down, even agaynst our Wills, to those Miseries we now groan under, & long to be freed from.

Our first Parents complying with an Immoderate Appetite of the fruit of one forbiddé Tree (amongst so many thousand excellent Ones, allowed by Almighty God, for their Use & pleasure, notwith

notwithstanding Gods severe prohibition, under payn of his high displeasure, a tedious life, sorrowfull death, & all those penalties, which daily draw so many teares from our Eies, & sighs from our hearts) has brought Gods heavy wrath upon themselves & us, & all those Rebellions of sensualitie, Errors in understanding, difficulties in obeying, & that torrent of cares & sorrows, which continually afflict our spirits; & yet We still add to our Miseries, by an over-ready fideing with these our unruly passions & Appetites.

What grater mishapp can befall a Sovereign Prince, then to be deposed his Throne, spoyled of his royall Privileges & dignity, & to be banisht forth his own Dominiós? Thus it is with us now: Each one of us had a peacefull kingdom within himselfe, & was Supream Lord therein in his Originall state; No sooner did selfe Love creep in to our hearts, & seduce the powers of the soul, to prefer sensualitie to reason & Justice, but God permits our Passions to overrun us, & tyrannize within
us;

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us; whence arise those varieties of Concupiscences, boylings & roulings of our affections, Love & Hatred, Hopes & Feares, & those numberlesse disquiets which torture our unmortified spirits; He takes from us the safeguard of Justice & Innocency, whereby we are become unable to governe our hearts in the flight of evill & pursuance of approved Good; And we are banisht forth that Paradice, which was the seat of our Earthly happinesse, & the Image of the heavenly, & are here condemn'd, through sweats & sighs, & Innumerable sorrows, to weare out an anxious & painfull Life.

These be the Miseries we have incurr'd *Philothea*, through Immortification of our senses & passions, & are still increased in us, by giving reynes to our heady & disorderly sensuality, as we dayly experience in the misgovernment of our lives & actions, which certainly none can seriously consider, without an extream horror & confusion.

Thou must therefor earnestly endeavour to suppress all inordinate suggestions

gestions & desires of flesh & bloud; through consideration, of the great humiliation, & bitter sorrows, the eating one forbidden Aple, cost the Son of God; The severe prohibitions God has made against unlawfull concupiscences, & his comands, that we mortify our carnall appetites, crucify our flesh, chastise our bodies, hate & deny our selves; The Examples of all the Saints & Lovers of solitude; & the great dammages we have already, & still may incur, by consenting to our vicious affections; Then, by examining, what passions abound most in Thee? how thou maist timely prevent dangers of raising them? And by what means thou canst best moderate thy affections, in the presence of sensuall allurements, or when violently transported with them towards some beloved Object, most deare to Thee.

COLLOQUIE.

Ob! who will give Me water to my head, & a fountain of teares to my Eies; & I will night & day bewaile the disorders of my corrupted sensualitie; the tumults of my unbridled passions

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sions & the follies of my youth! Ah! my God, thou hast commanded it, & I find it by woe-full experience to be true, That my inordinate mind is become a punishment to its selfe, & those Vanities, wherein I have endeavored to glutt my heart, & powre forth my spirit, has rendred me burthensome to my selfe. But thou art iust O God, & hast mett with me in my own wayes, & payd me in my own coyne, punishing me in that, wherein I sought my sollace, content & happinesse. Ob! that thou wouldst streach forth thy hand & touch my heart, & my wicked waies shall become streight & even; command O God these tempests & storms of my Passions to cease, & there shall be a calme in my spirit, & my flesh shall hope to see my God, my Salvation.

SECOND DISCOURSE.

Necessity, & use of Mortification.

AS the Apostate Angells lost their glorious seats in Heaven, through an inordinate complacence in their own perfections; & our first Parents theirs in the Earthly Paradice, by complying
with

with their immoderate concupiscence: so we must repayre the ruines of the One, & recover the happinesse of the other by chastising our sensualitie, & moderating its irregular & sinfull desires; which we shall easily experience to be the surest means of attaining to perfection, if we consider, that no true Vertue can be practis'd or preserved without this Mortification; & that by it, we purchase what ever happinesse a Christian may experience in this life, or hope for hereafter.

Holy Gospell tells us, That we cannot be **CHRISTS** Disciples, worthy of his love here, or his blessed society in heaven, unlesse we take up his Crosse, dispise all motions of sensualitie, & crucify our flesh, with its vices & concupiscences; and therefor if any danger arise of prevaricating Gods Law, or our own Vowes, we are oblidge under the heavy penalty of incurring Gods wrath, & loosing our right to his Glory, to suppress the rebellious desires of our passions; As being the fomenters & rootes of all sin & disorders

in us ; wherefor the Holy Apostle,
*Whence doe warrs & strifes arise in us ; but
from the concupiscences ; which war in our
fleshy members ?*

These therfor must necessarily ; *My
Philothea*, be well guarded & ordred in
thee if thou desire that Gods Spirit
abide in thee , speak the language of
peace to thy heart, & lead thee through
the easy & even paths of his Love, to
the Perfection thou aimest at.

This Mortification of senses & pas-
sions, brings also with it a sweet repose
& quiet of conscience ; For being freed
from inward commotions of sensuall
affections, & not moved by outward
allurements, there will be a pleasant
harmony between sense , Reason &
Grace ; under the supream govern-
ment of a blessed God ; a resignation to
all Varieties of this life , a willingnesse
to accept of what ever condition may
befall us ; & a promptnesse to all actions
of piety , selfe-contempt & mortifica-
tion.

By this means *Philothea*, thou wilt
enjoy a perfect tranquillity of spirit, in
order

order to God, to whose will thou wilt promptly submitt, without repining at those adversities, which through his sweet providence are permitted to befall thee; In order to Thy selfe, being freed from the disquietts of a troubled Mind; whereas they who give themselves over to the satisfying their unmortified appetites, returning to themselves, by reflexion on their folly, find their hearts overcharged with remorse & terrours of their own guilt; wherby they become unsupportable to themselves; & lastly, thou wilt enjoy a most entire content in order to thy Neighbour, whose passions or malice will not be able to shake thy Resolutions, or disturbe thy inward tranquillity of spirit, now arrived to a high pitch of Insensibilitie, to all things of this life.

Moreover, by This Mortification is purchased an assurance of future happiness; The ioyes of heaven *Philotea*, have many great Excellencies, & prerogatives; they abound with peace & plenty, which must be purchased by poverty of spirit; they afford a perfect

rest, to be gayned by great Labour; they bring with them a solid & permanent Comfort, to be obtayned with much sorrow & patience; & they abide for an endlesse Eternity, which must be procured by an entire Mortification of our senses & passions, & a killing of those that would work Iniquity in Gods Holy Citty.

This is the way *Philothea*, which all the Saints have walked before us, & it is the advise of Our heavenly Lord, that we take up our Crosse & follow him; For what proportion can there be, between a Member flowing with sensuall delights, & a Head crowned with Thornes? Call thy selfe therefor to a strict account, & consider, what progresse thou hast made in this way to Paradice, & purpose seriously to practise this retyrednesse of thy senses & passions, from the disorders of sensuall pleasures & vanities of this World, unto the blessed content of the Inward Man.

COLLOQUIE.

Ah my God! I have been sick & sorely wounded,

wounded, with the arrowes of my carnall desires, & the manifold charms of creatures; & still I lay fettred in the chains of my inordinate affections; & yet am unwilling to be healed of my distempers, or freed from my beloved captivity. How oft have I sayd to my soul, arise from thy drowsinesse, shake of thy shackles, & make hast to thy healing & saving Samaritan? And yet I have still lingred, loath to break off with my ancient passions, to abandon my accustomed follies. Oh! that Thou my God wouldst break in peices these chains of my passionate desires, heale my wounds, & deliver me from the prison of my sensuall affections! then shall I with ioy abide amidst the temptations & allurements of this wretched Mortality, & tast how sweet it is, to adhere to God, & shall hope to be filled with the torrent of heavenly pleasure, & the plenty of his Holy House. Amen.

FLIGHT OF THE
SIXT DAYES VOYAGE.

Flight of the heart to God.

THE MORNING EXERCISE.

FIRST POINT.

Flight from Creatures.

CONSIDERATION.

COnsider, That having now allayed the heats of inward passions, by a voluntarie restraint of the senses from outward objects, & readinesse to embrace mortifications; The solitarie soul must withdraw herselfe from all Creatures whatsoever, that the wings of the heart be not entangled by them, & we hindred in our Flight to God.

We must then have a simple Aversion from Creatures, & a quiet Conversion of the Heart into its selfe, in which God abides, teaches, & governs; since nothing beneath God can satisfy
the

the languishing of the soul, no wonder she turns her selfe from Creatures, enters into her selfe, & there seeks what may be mett with unto her more cordiall satisfaction.

See therefor *Philothea*, what beloved Creatures lay lurking within thee in thy bosom, with what chaines thy heart is linked to them, & by what means they may be slackned, by what degrees broken a sunder? Are they Riches, Beauty, Cloaths, some deare Friend? all must be cast forth thy heart, that the God of purity & peace may enter therein, & abide with Thee; No prophane Altar may stand in Gods temple, nor can we together serve God & Mammon? If God be able to fill thy heart, & make it happy, let not any creature presume to challenge any corner thereof.

AFFECTION.

Oh that my God would break a sunder all those chains, which so strongly bind me to creatures! then will I fly to him with the wings of an ardent Love, abandoning all for him, My heart has been too long fill'd & possess'd of

K 4

Vanity;

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*Vanity; O that I had a new, a disinterested,
an unspotted heart! that would be a fitt Tem-
ple, wherein to entertayn so glorious a Guest.
Give me then a clean heart, a heart of Love,
O Sovereign Lord of Hearts, & thou shalt
for ever command therein, & I will ever
abide with Thee, by contemplation of thy
selfe.*

RESOLUTION.

I will no longer delay my flight
from Creatures to God, or only stand
to file off the fetters that fasten me to
them; but will presently break them in
peices & cast them from Me, that I may
freely & entirely possesse my God.
Nothing that is agaynst him, nothing
without him, nothing as my felicity
besides him, shall enjoy any part in Me.
Adieu therefor all yee Creatures that
may hinder my society with God; Ho-
nours, wealth, pleasures, parents,
friends, I abandon all that may possesse
my heart unjustly, & hinder it from
being the pure Temple of my eternall
God. My heart O God I give to Thee,
both because Thou lookest for it & lo-
vest it, saying, *My Child, give me thy
heart;*

heart; & because Thou only dost deserve it, & without thee it is never at rest.

SECOND POINT.

Flight from our selves.

CONSIDERATION.

Consider, That as our first Flight towards God, is made by a withdrawing our affections from creatures forth of our selves, that we may the more freely unite our selves to God: so the second Flight must be, by abstracting our affections, even from the outward man that is part of our selves, & by reason of its great nearnesse & intimacy with us, may the more easily doe us harme.

This is a dangerous Enemy indeed, because most neer, most dear, & most importune; & evermore worketh against our spirituall progresse; however *Philothea*, if thou dost trust in God & use strong endeavours, thou wilt so

K 5

make

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make a considerable advance in this
Victory over thy selfe.

When therefor selfe Love prompts
thee, to seek after any sensuall satisfac-
tion, take no notice at-all of it; If it
growes more petulant & importune,
reproach it with its own corruption &
blindnesse; But if it perseveres, & be-
comes insolent, then Kill & slay it by
the sword of Austeritie & rigorous
Mortification; so wilt thou *Philothea*
by degrees triumph over thy selfe, & be
able to doe, beare or forbear, what ever
thy spirit will, with little repugnance
or repining of thy sensuall appetite.

Thus thou seest how strict a guard,
our Solitary pilgrim must have over her
selfe, in her advance to Perfection;
since to purchase true happinesse, 'tis
not enough to quitt affections to out-
ward Creatures, unlesse we also by a
perfect abrenunciation of selfe Love
& private interest, overcome that
which is part of our very selves.

A F F E C T I O N .

*Oh that I could truly say, My heart now
liveth, but it is not my heart which liveth,
but*

HEART TO GOD. 155

but CHRIST who liveth in Me! Live then sweet JESU in my heart, as the heart, the life, the soul of my heart; possesse it wholly, & permit no love to harbour therein, which hath not its beginning from thee, or at least is not consistent with Thee; then will I sing, My God is a strong warrior, & has overbrowne my enemies.

RESOLUTION.

I renounce & defie Thee, O treacherous selfe Love, which hast so often sought, & still intendest the ruin of my better selfe; I will henceforth only esteem that selfe Love, which will preserve my spirit safe in the last day, and will therefor warily watch over all the motions of my heart, examining all its designs & projects, & ordering it according to the Will of my Sovereign Lord & Master.

THIRD

FLIGHT OF THE
THIRD POINT.*Flight from Spiritall Comforts.*

CONSIDERATION.

COnsider, That to accomplish our Flight to God in himselfe, wee must be willing even, to be abandoned of God himselfe when he so wils it; that is to say: Out of our sincere love to him, willingly to want those graces & comforts, whereby he uses to sustain his servants, in their combatts & advances in the way of Perfection.

This is that sublime state of perfection, whereunto the holy Espouse was arrived, when she cryed out, *Fly from me, O my Beloved*; A state wherein the soul seeks not after any sensible feeling of the sweetnesse of divine Inspirations, but is contented to be wholly abandoned of all inward consolations of the spirit, & the savory gusts of the gracious presence of Almighty God, & to be exposed to inward anxieties & spirituall conflicts, as if she were actually in the state of sin, & really deprived

ved of Gods Love & his Sanctifying graces.

This is an admirable Flight indeed, *Philothea*, yet very necessary, if we ayme at the height of solitary Perfection, whereby the heart must be prepared to whatever condition God alots it; Examine then, whether thou hast a sincere Resolution to quitt all things beneath God, & to love him, although thou should'st not reap thence any sensible fruit or consolation, during this present life.

A F F E C T I O N.

Oh infinite beauty of my wholly amiable Creatour! who would not love Thee, even for thy own sake, since thou art nothing but Goodnesse? O you Cittizens of the heavenly Hierusalem, I adjure you, when you meet my Beloved, that you tell him, I languish with Love, because he is wholly desirable, & chosen of thousands.

R E S O L U T I O N.

I will Love my God, for his own sake, because he is wholly lovely, & not for any spirituall gust or comfort, which may arise from the presence of
his

his graces, & those good thoughts & affectiōs it pleaseth him to work in me: I will so love Thee, My only Sovereign Lord, that if I were God, & not Thou, I would cease to be God, that Thou alone mightest be the God of my soul; My God & all.

THE EVENING EXERCISE.

FIRST DISCOURSE.

Vanity of Creatures.

ALl creatures are, either things abroad, or wee our selves; both are full of Vanity, & hinder the solitary soul from flying unto God; We must therfor speedily goe forth the Sodom of this world, & seporate our selves from outward creatures; For how can The heart enjoy the sweetnesse of solitary perfection, if it wanders abroad after sensible contentments, & feeds upon the trash of earthly pleasures? Say then *Philothea: Vanity of Vanities & all is Vanity;* empty & unconstant, which is not my God;

God; Why then shall I permitt my affections to be chained to these transitorie things, since with them I cannot enjoy God, my only comforter?

Wherefor Consider, what creature in the whole world, of what ever Excellency or worth, can be a fitt object of thy Love? Is it the world in generall, with all its beauty & delights? Or is it some select peice thereof? Some high dignity, aboundance of wealth, honorable friends, variety of pleasures, or some especially amiable Creature? Alas! *Philothea*, seest thou not, that all these things are subject to change, unconstant & empty goods? which once possessed soon vanish, leaving nothing behind them, but a restlessnesse of new desires, & disquiets of conscience, & are consequently unable to appease the thirst of our languishing & fainting spirit. Make then a generous & strong Purpose, to abandon all Creatures for thy Creatour, since he alone can fill thy soul; & say to God, Oh! that I could die to all Creatures, that I may live only to Thee, & thou in Me!

Having

Having thus stript thy selfe of all outward Creatures ; Enter into thy selfe , make a diligent survey of thy heart , & search every corner thereof ; till thou hast discovered , what passions of selfe Love & private interest ; lay lurking therein ; what difficulty thou hast to submit thy judgment , to quitt selfe esteem , to abandon old freindships & familiarities , to leave inbred customs , to wave thy affection to proper interest ? What time hath been lost in giving way to inward heats of passions , what neglect in curbing & ordring thy appetites ? & say with the holy Prophet , *I will begin from the morning watch to kill the sinners of the Earth , & chase them forth of the Cittie of my God.* This Cittie of God *Philothea* , is thy own heart ; thence must thou banish all inordinate desires , which are as the little foxes in the Cantiques , that destroy the Vineyard of our beloved.

COLLOQUIE.

I will goe to my God , & declare to him , the wandrings & rowlings of my disorderly spirit , whereby deserting him , I have followed

Went the footsteps of those, who seeking content from Creatures, have gone astray from the holy folds of their Creator: I see my error, O my God; My heart has too long sweated & fainted in searching happinesse from things beneath Thee, whereby I find my hands still empty, & my daies to have faded away in Vanity, because I sought not my comfort from Thee, who alone art All Good, & able to fill the longings of my thirsty soul. Oh that thou wouldst free me from the disorders of my concupiscences, & knock off those many strong chaines which bind me to the Vanities of this Life! Then will I soar up as an Eagle in Contemplation of thy glory, & fly with the wings of Love, & feed on Thee.

SECOND DISCOURSE.

Spiritual Indifferency.

BESIDES this abstraction of our spirit from all Creatures, abroad & at home in our own bosom, we must endeavour *Philothea*, to be wholly resigned to Gods Will concerning us, and willingly to be deprived of all savour &

L sweetnes

sweetnes of his Love towards us, so long as He pleaseth, as if he had abandoned us, leaving us to combat alone, with an army of desolatiōs & sorrowes.

To this end we must study, to Love God simply & purely, in & for himselfe, without any mixture of selfe love therein; Having a perfect Indifferency to all his counsels & decrees touching us; that, whither he leads us up Mount *Thabor*, to contemplate the glorious Transfiguration of JESUS CHRIST; or to Mount *Calvarie*, there to behold the Ignominy of his Passion, we may have a preparation of heart to either, & may confidently say, *My heart is prepared O God, my heart is prepared, to run the way of thy Commandements.*

Thou must also *Philothea*, have a readinesse, to be deprived of the sensible delights of Gods gracious presence in Thee, & a willingnesse to be excluded thence, till the soul quitting this Mortality arrives happily to the Haven of everlasting blisse. O happy indifferency! wherein the solitary soul, for the pure Love of her heavenly Espous, can
be

be contented to want those amorous & delightfull embracements, wherewith he uses to entertain his best servants.

And since thou art thus resign'd to be deprived of these savoury feelings of Gods Love to Thee, thou must be further willing, to suffer all calamities with thy crucified Saviour. But alas! *Philothea*, this is a heavy tryall; nor may all the torments imaginable, of the body, be compared to this desolatiō of the spirit. Desire not therefor to experience it, but endeavour to bid even this tribulation welcome, when ever it pleases God, that it befalls Thee. And even at that time, be thou as ready to perform all good actions, to suffer all contradictions, & to stick close to thy accustomed Duties, during that aridity of thy spirit, with as great courage & alacrity, as if thy soul did then swim with excesse of spirituall comforts. This is an Eminent degree of Perfection, & a mark of inhabiting Grace in Thee, although perhaps thou feelest not then the sensible sweetnesse thereof. Nor shouldst thou at all complain of Gods hardnesse to

164 FLIGHT OF THE HEART TO GOD.

Thee in that thy desolate state, but rather with affectionate sighs shouldst bewayl the absence of thy Beloved; yet caring not to be compassionated or comforted therein, but rather desiring so to cōtinue till thy dying day, without the least sense of love of thy heavenly Espous in Thee, if it so please him.

COLLOQUIE.

O happy Indifferency of heart to all earthly & heavenly consolations! thou alone canst free me from all anxious hopes & feares of this Miserable Life; & leave me wholly fixed in the will of God, to be ordred according to his holy pleasure. Oh that I could love thee, My glorious Lord, purely for thy own sake; not seeking any comfort thence; but rather contenting my selfe, to be for ever banisht from the feeling of all spirituall sweetnesse, & exposed to any desolation; even then readily complying with the duties, belonging to my present calling, without bewayling my selfe, either for Gods severity towards me, or for my own misfortune. Then should I voluntarily Sacrifice to Thee, & confesse to thy Name O God, because it is good; for thereby I shall be delivered from all tribulation, & my Eie shall look down upon my Enemies. Amen.

SE.

SEVENTH DAYES VOYAGE.

Tranquillity of Spirit.

THE MORNING EXERCISE.

FIRST POINT.

Life of the Spirit.

CONSIDERATION.

Consider, That having taken A
Flight from all things of this world,
 & raised our hearts above the spheare
 of all earthly Creatures & present com-
 forts, through a desire to rest in God, as
 the only Center & scope of all our
 hopes; We must carefully study, to
 establish in our selves a perfect *Tran-*
quillity of our Spirit, that whatever befall
 us, or whatsoever our obligations be, ac-
 cording to our present calling, nothing
 may be able to disturbe its inward
 peace, or shake our divine Resolutions.

Endeavour therefor *Philothea*, that

thy spirit live her own life, & not according to the flesh, wherein she abides, or the world that encompasseth both; but wholly spiritually, as the blessed spirits of God now live in Heaven, by contemplating, loveing & delighting in God, & what appertains to his & their own blessed Life.

Although our soul, confined now to this corruptible body depends thereon for action & motion, in this our sinfull state; & has ever a naturall inclination to abide with it, & therefore with pain departs from it; yet being she receives not her own life from the body, but is Life its selfe, & gives life, & action to the body, she may live within her selfe, having no regard to the inclinations & motions of the body. This she may soon perceive in her selfe, if she treads not the paths of sensuality, which lead to earthly contents; but those of the spirit, which tend to holy & divine actions, in Imitation of the Angelicall spirits, whose workings are, to be ever fix't in the Contemplation of God, & the execution of his commands.

Ima.

Imagin therefor, That thou kneelest upon some high Mountain, before thy Crucifix, & thence dost behold all earthly Creatures, in their severall degrees & employments, each one busied in the search of happinesse, in that they love most; & that all these things suddenly fade away, & thy selfe fallest also into a trance & dyest, & so dost abide till JESUS descending from his Crosse, enters into thee, & now againe thou livest, & yet not thou, but JESUS CHRIST in Thee. Being thus dead to the World, & only living by the spirit of JESUS, how spirituall & divine should thy life & actions bee?

AFFECTION.

How happy, would'st thou be, My soul, if wholly dead to flesh & bloud, & independent on all earthly creatures, thou couldst live the life of an Angell, wholly drowned in God, & relying upon the lights, Graces & comforts, which proceed from him! Oh, what ioy, what happinesse, to be dead to this World, & all the Vanities thereof; & to live & worke only by the enlivening Spirit of JESUS! How holy would thy thoughts, how heavenly thy

desires, how enflamed would thy affections then be, towards spirituall & divine things?

RESOLUTION.

I will hence forth lead a spirituall life, having my mind still bent upon God, & his holy Will, even in all my ordinary duties; endeavouring to lead an Angellicall life as if already seperated from this heavy burthen of Mortality, & without need of earthly supportations. And I will be so watchfull over my actions, as if I only lived by the Spirit of JESUS, & had no life or motion but what proceeded from him; Then, *freed from the law of death which abounded in Me, through my sinfull passions, I shall serve God in the newnesse of my spirit, & heare what Gods Spirit speaketh to the Church.*

SECOND POINT.

Mentall Recollection.

CONSIDERATION.

Consider, That to improve the soul, in her inward Tranquillity, she must

must endeavour to be Recollected within her selfe, in all places, at all times, with all persons, & amidst whatsoever employments; we are by our present state of Life obliged unto.

This inward Recollection of the Spirit, is easie & very delightfull; for although the soule be now lodged in the body as her prison, & the varieties of occasions which run through the course of this mortall life, much sollicite her abroad, to seek means how to make her prison more tolerable; & thereby hinders her in the free use of her spirituall faculties, & distract her thoughts from God & heavenly things; yet is she not a slave to any passion of the body, especially being now healed & repaired by JESUS CHRIST; & therefor she may, by means of a mentall retreat into her selfe; purchase a continuall Recollection, amidst the greatest tumults & distractions which may befall her.

Build up therefor *Philothea*, an Hermitage within thy heart, erect an Altar, & place thereon JESUS CHRIST, in the most amiable posture Imaginable;

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& whatsoever employment, distraction or spirituall distresse presses it selfe upon Thee, depart not thence, but there lay open thy wants & weaknesse, confer with him of thy progresse & impediments to Perfection, harkening carefully what he sayes to Thee; & if some violent disquiet compells thy thoughts abroad, endeavour to re-enter speedily into this thy Hermitage, bewaile thy inconstancy, & renew thy purposes of Mentall Recollection.

AFFECTION.

Ab my soul, upon how slight occasions has thy thoughts been distracted, & thy mind lost its frequently resolved Tranquillity, in the performance of thy usuall duties! How O my God, am I so suddenly carryed away with these outward objects & employments? Surely were I truly Spirituall, I should without pain or distraction, even in the midst of the Varieties of this life, convers with God. Oh that thou wouldest build up the ruins of Israell, & sanctify my heart a tabernacle to thy name! then may I seek my beloved within Me, & receive from him A Kisse of peace.

RE-

RESOLUTION.

I will not only love the solitude of the body, but of the Mind also; & will build up in my heart a holy Hermitage, besetting the presence of my JESUS, & thither will I still retyre my selfe, ever conferring with him, of his loves to me, & my slownesse of returning love to him; discovering all my wants, & his helps to become perfect in a spirituall Way; that I may thereby enjoy the tranquillity of my spirit, what ever occasions of Obedience, Charity or compliance with my own necessities, call me forth this corporall Retirement; *O Who will give me, that I may ever sett by this fountain of living waters in the solitude of my own heart! there will I sigh & mourn, while I think of the heavenly Sion.*

THIRD

THIRD POINT.

Union of the Spirit with God.

CONSIDERATION.

COnsider, That as God only, is the
supream Good & happinesse of the
Immortall soul, so cannot she expe-
rience any true & compleat Tranquilli-
ty within herselfe, unlesse being in-
wardly united to him, she becomes
One spirit with him, & be as it were
transformed into a supernaturall & Di-
vine BEEING, by a reciprocation of
Love, conformity of Will, & commu-
nication in all those gifts, graces &
spirituall blessings, whereby in this her
Pilgrimage, she may be cloathed with
a likenesse to God; & enjoy that cleere-
nesse of Understanding, alacrity of
Will, calmnesse of passions & univer-
sall purity, sweetnesse & ioy, in the
whole spirit, which God usually im-
parts, only to his most speciall favo-
rites.

This

This Deifying Union *Philothea*, of the soul with God, will wonderfully work in Thee, a cleer knowledge of the emptinesse, vanity & nakednesse of all Creatures, breed in Thee a Loathing towards the best of them, & cause in thy heart a restlessse Desire to see, possesse & embrace God, in the simplicity & purity of his own Essence, without mixture of any thing beneath himselfe; & for his sake, thou wilt Stripp thy selfe willingly of all Creatures, & inward inclinations of Will & Passions; & welcome whatever calamities & miseries may befall Thee. For what is there in the whole World, which that soul will not readily want, doe, or suffer, to whom God is All-in-all? surely in this delicious Union, Espousall & Transformation by Love, the soul must needs experience God, a rich, bountifull & most comfortable Giver!

If therefor, either the delighfull or profitable things of this life, has yet any power over thy affections; or the tribulations thereof doe still presse down thy spirit,

spirit, to any greife or disquiet; Thou art not as yet strongly united to God, enamour'd on his ravishing Beauty, or arrived to the delicious harbour of spirituall peace & Tranquillity.

Wherefor, Thou maist imagin thy self, to be a Reed floating to & fro in the Sea of the Divinity, now tossed above, now under water; hither and thither, as thou art driven by the force of those Divine Waves; so that, in what ever condition thou art, & whatsoever happens to Thee, thou maist attribute all to Gods Spirit moving upon these divine Waters, in & by which, thou now livest & movest; Thus no comforts will puff up, or humiliation beat down thy spirit, but thou wilt ever have a generous courage & pleasant evennesse of thy whole selfe, amidst all the chances of this thy mortall state, how ever violent they be.

AFFECTION.

Ab my soul, why hast thou not hitherto aspired after this Divine BEEING, to live, & love, & move to God only, in the fullnesse of his own Essence! O Abyffe of all comfort swallow

*swallow up my heart in thy delicious depths,
let me perish to all things but Thee, & never
repine at any thing, being so nigh to Thee. O
my JESU! O fathomlesse fountain of Love! Oh,
who will give Thee unto me, My Brother,
sucking the breasts of my Mother, that I may
find Thee, & embrace Thee, & then none
shall despise me.*

RESOLUTION.

I will for ever fix my heart & earnest
desires, only on my God, thirsting to
be united wholly to him; & for his sake
I will abandon, whatsoever is not con-
sistent with him, or may separate my
heart from him; & therefor, My whole
study henceforth shall be, to discover
the poverty of Creatures, to loath all
earthly comforts, to empty my heart of
all affections to them, & amidst all ac-
cidents of this life, to carry an even &
calme heart; *Then shall I tast & see, how
sweet God is, to those who love the Peace of
his holy Citty.*

THE

THE EVENING EXERCISE.

FIRST DISCOURSE.

Loves Tryall.

Gods Spirit settles not, but upon an humble & meek heart, which having had a relish how sweet God is, earnestly sues to be admitted into the ioyes of her heavenly Lord, & enjoy a perfect Tranquillity & peace in her whole selfe; & yet willingly resignes her selfe to his Will, for the manner thereof, contentedly expecting the happy time of his delicious Visitation, and the fruits theirow.

To this Visitation she must prepare her selfe, by an Inward Retirement of her selfe within her selfe, whereby weaned wholly from all love towards creatures, she feels such a passionate & languishing desire to be One with God, that she has an extream pain & irksomnesse, when forced to use outward helps of meat, sleep, divertisements, & such

such like necessary supports of decaying nature; desirous rather (if so it may please God) to be ever employed in mentall Elevations, & to entertain her selfe in contemplating, conferring & caressing her beloved Espous, then to enjoy any earthly satisfaction, however necessary to her.

Neither may this heaven-thirsting soul; only content her selfe with this inward Retreat of the spirit into its selfe, by loathing all Creatures abroad; but she must also aspire to a Nakednesse of her selfe in her selfe; whereby raised, even to the highest degree of Contemplation, Love & Union with God, she is willing to be deprived of all sweetnesse which usually flowes thence.

And although, in this state, she looks on God as her only treasure; having right to Him, grounded on his own promises; *To spouse himselfe to her, in Justice, kindnesse & mercies for ever*, yet is she contented still to lay at the Gate of happinesse; there patiently & humbly begging some few crumms from Gods heavenly table, & to be admitted to tast

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of

of his delicious Wines ; neverthelesse resigning her selfe, to be denied that favour, as long as it so pleases him, ever esteeming, either her selfe unworthy thereof, or Gods time not to be as yet come.

COLLOQUIE.

How happy wert thou, My soul, hadst thou no other employment on Earth then to contemplate the beauty of God, love him, & glorify his Name? O my God that I were wholly exempt from the use of perishing Creatures, needing no other food then Thee, the only true Life of my Spirit! but yet far happier should I be, if loathing all Creatures, & drown'd in the Sea of the Divinity, I could be resigned to the losse of all sweetnesse which may arise from the greatest Illuminations & Extasies of Love in Thee, patiently expecting my gracious admittance unto thy comfortable presence; Then shall I be my Beloveds, & he will turne his face towards Me.

SECOND DISCOURSE.

Loves Entertainments.

THe soul being thus resigned to the want of all Earthly comforts, sweetness of divine Love, & Gods delicious presence with her, may humbly soare up to heaven, & endeavour an Union with God, & a fruition of him in Himselfe, by such helps, as he shall graciously inspire; which we must readily entertain, & carefully comply with, for our spirituall advance towards Perfection.

Wherefor *Philothea*, thou must accustom thy selfe to spirituall Introversions of the Mind into its selfe, therein quietly contemplating God in thy own Being, & often sallying forth by Jaculatory Aspirations & amorous sighs towards heavenly things; as, *What art thou, O my God; & what am I? My God, my All! Oh that I could love Thee, as I ought!* which must be leisurely made, & attentively consider'd, that they may work a feeling love in thy heart, whereby it

may by degrees be enflamed, & melt into affections of hope, desire, joy, or such like, whence thou wilt find an admirable sweetnesse & calme to arise in thy spirit.

Thou must also endeavour to have a strong apprehension of Gods presence with Thee; which may be had, either by an efficacious beleife, that God is substantially present in all places of the World, as our soul is in all parts of the body, without any separation from its selfe; or by Imagining him to be especially in the Center of thy heart, as the soul, heart & life thereof, animating, & quickning it, by his presence. Whence we shall find our spirits stird up, to a cordiall reverence towards the Majesty of God, so nigh unto us; & a readinesse to referre all our thoughts, words & actions, to God seated in the Center of the heart, as the Judge of their Worth, & last happy End of all its Motions. And by this means without recourse to Creatures, only by a simple apprehension of Gods presence in Thee, & a reference of thy whole life to Him, as thy Mysti-
call

call life, thou wilt have an easinesse in abandoning creatures, & a great quietnesse in thy whole soul.

Having gained these Lights wherby to discern Gods greatnesse in himselfe, & presence to thee; Cast thy selfe into the immense Sea of his Essence, admitting no other motion in Thee, but of Admiration, Adoration, Thanksgiving to God, & Annihilation of thy selfe, now so wholly swallowed up in God, & become one spirit with him; whereby thou maist say, *Possesse Me O Lord, for I am thine*; and hence forth *Nothing shall sepearate me from the Charity of Jesus CHRIST*. And fro hence will flow such an abundant sweetnesse of peace & tranquillity into all the powers of the soul, that she will feele her selfe to be in a manner transformed into a Divine Being.

For having a lively Apprehension, *Philothea* that God is in Thee as the Life of thy heart, & has so united thy heart to himselfe, that thou livest, breathest & movest only by influences received from him; Thou wilt soon Imagine, that He is as much in Thee, &

as carefull of thy Being & actions, as if He where no where but in Thee, nor cared for any creature besides Thee; Whence will arise so delightfull a serenity in thy Conscience, so admirable a Tranquillity in thy whole spirit, that Thou wilt think thy selfe beginning, actually to Possesse God gloriously: And wilt therefor fly from all creatures least they disturb thy conferences with thy heavenly Espous, & the chaste Embracements he then gives Thee; Abandoning thy selfe wholly to his Providence, as if Nothing were in the world, but only God & Thy selfe.

COLLOQUIE.

*Alas My God! how far am I from feeling these delicious Motions of thy all-comforting Spirit within Me? Thou fill'st all Creatures, giving life & motion to all, & dost wonderfully lead them all to their proper Ends; & yet have I not yeilded my selfe up to Thee, to be guided by Thee the fountain of all Goodnesse, unto thy selfe My only Happinesse. O that thou would'st poure into my heart a torrēt of Love, wherby I may be violently carried towards Thee, & drowned in Thee, O Infinite Sea, ever
over.*

overflowing with sweetnesse & Mercy; Then shall I abandon all thinges for Thee, then nothing shall relish to me but Thee, nor will I then care how thou disposhest of me. Draw Me, O Lord, & I will run after Thee in the odour of thy oyntments, & I will rejoyce, & be glad in Thee, mindfull of thy breasts above Wine; & the righteous shall then Love Thee. Amen.



EIGHTH DAYES VOYAGE:

God Speaking to the Soul.

THE MORNING EXERCISE.

FIRST POINT.

Hearken to God.

CONSIDERATION.

COnsider, That although, by our Flight from Creatures, & the frequent Sallies our heart makes towards God, we may arrive to some degree of spirituall Tranquillity: yet this will not be compleat or permanent, unlesse we grow dumb to all Creatures, oft enter into conference with God, & have our Eares open only to harken what the Holy Ghost speaks in us, whereby to confirme our hearts in the search of rest & joy in Him, as our substantiall happiness.

We must therefor *Philothea*, observe a strict Silence as a most necessary preparation

paration of our hearts to appeare in Gods presence, & conferr with him; for he reveales not himselfe to a soul, busied in harkning to, & conferring with Creatures; Nor can we profitably apply our minds to the practice of a recollected & spirituall Life, if our Eares be open to wordly tumults, or tongues loosened to discourse on the varieties thereof. No noyse was heard, in the building of Salomons Temple, nor may any disturbance be found in Us, while Gods Holy Spirit builds up our Heart into a Temple of grace & Holynesse. If thy heart be not warmed, & burn within thee, with the vehemency of divine Love, while Jesus confers with thee in thy way to perfection, 'tis because thou hast not been attentive to his Inspirations.

Be thou silent therefor *Philothea* at all times, but particularly *when & where* it is required by the constitutions of that state thou hast chosen; least thy heart being opened, the balm of Gods Grace evaporate & loose its Vertue, or be poysoned with the stench which may

proceed from sinfull conversation. Be silent too, when injur'd or reprehended, in conformity to JESUS CHRIST, when arraigned for his life ; a sharp word provokes wrath, & excuses deprive patience of its due merit. But especially thou must be silent, during this thy spirituall Retirement ; for the Holy Ghost will not make thy heart its Sanctuary, or deliver his Oracles therein, unlesse thou banish thence all danger of casting forth baits of sin to others by thy tongue, or sucking in the Venom of evill thoughts into thy own heart by thy Eares ; & unles thou dost seriously apply thy selfe to harken unto what he reveales of himselfe to Thee, for thy encouragement to persever in thy blessed choyce, & the encrease of spiritual comfort in thee.

AFFECTION.

Ab my soul, wilt thou abandon thy Creator, for Creatures ? or deprive thy selfe of the delicious conferences & embracements of thy Heavenly Espous, for the vain & sinfull conversation of Worldlings ? O my God, I perceive I am yet far off from the perfection of
holy

holy solitude, having hitherto lavisht away so much precious time in unprofitable & sinfull discourses! O that I could recall those many houres, dayes, yeeres of my life, now past & gone, whereof I must one day render a severe account! Alas my God, didst observe all moments of Time, allowed us to serve Thee, to sue for pardon of sins, encrease of Vertue, & freedom in holy conferences with Thee, who could sustain the bitterness of thy iust wrath! Speak now O Lord, & thy servant will give care unto thee.

RESOLUTION.

I will hence forth place a strict guard upon my lips & eares, observing a religious silence, at all times & places conformably to my calling, & the example of my Saviour J E S U S amidst his false accusers; but particularly during my Retirement; to the end I may heare the Voice of my Beloved speaking the language of peace & comfort within me; that I may improve my spirit by his heavenly Colloquies, & encrease my Love & duty to him; And therefor I will make a daily Examin of my selfe, how I spend my time, that no moment
of

of my life may passe without some advance in piety, nor any of Gods Inspirations be uncomplied with. Call therefore upon me now O Lord, & I will give eare unto Thee, & thou shalt blasse the works of my hands.

SECOND POINT.

Gods Speaks by Visible Creatures.

CONSIDERATION.

CONSIDER, That Our Glorious God created all the Visible Things in this Great World, not only to preserve us by their use in this mortall Life, but especially that in them he might shadow out unto us his own Majesty, & the good things prepared for us in Heaven with Himselfe.

Their perfection, order & usefullnesse declare the greatnesse of his Glory, Wisdom & Bounty; they are stepps, whereby we may clime up to God, & in them discover, how admirable, how amiable, how adorable, he is in Himselfe; & they are so many Tongues, without

without cease speaking to us the Infinite Excellencies of their Creatour, & inviting us to admire, love & adore that Divine Essence, wherein all are contain'd, & from whence they all had, & still continue their Being.

Climbe therefor up to this Great & glorious God, speaking to Thee by *simple* or unmixt *bodies*, such as are the Elements & heavens; behold, how the Earth hangs ballanced in the midst of the World by its own weight, enriched within with mines of Gold, precious stones, & seeds of all sorts; without, garnished with flowers, fruits & many kinds of living creatures; how the Water cleaves sphearally to the Earth, & runs through & about it, in Seas, Rivers & Springs of different Vertues; How the Aire is perspicuous, dissolves into showres to moisten the Earth, & abounds with all sorts of birds, for our profit & pleasure; How Fire has its light, heat & flames; how Heaven is adorned with stars, moves without cease, & by its influences conserves things beneath in their Being & due temper.

temper. Then ascend to *Mixt Bodyes* voyd of life, & contemplate the Variety & Vertues of sulphurs, mettals, stones & gummes; consider then the perfection & multitude of *Vegitable creatures*, as seeds, plants, herbs, leaves, blossoms, flowers & fruits; Lastly take a View of *Sensible Creatures* voyd of Reason, such as be the severall sorts of Beasts of the Earth, fish in the sea, & fowles of the Aire.

God speaks to us *Philothea*, by all these Visible creatures; their Being, growth & properties declare his Power, whereby they are created; their Order, Varietie & number discovers his Wisdom; & their usefulness, both to preserve our bodyes, & raise up our souls, speaks his admirable Love & Bounty to us.

AFFECTION.

How full is the World of the Majesty & Glory of God! & how carelesse hast thou been my soul, in these Visible things to admire the Invisible Power, Wisdom & Bounty of the Maker, Governour & Lord of All? Thy own kingdom above, O God, where all obey thy Will,

Will, is surely very glorious, since Thou hast furnished this our earthly habitation, for sinners, & those who rebell agaynst thy holy Commandements, with such Excellent & admirable Creatures. Who would not in all these, love & adore the God of all! Let the Heavens speak forth thy Glory, & the firmament thy wonders, for thou art Great & Wonderful, & thy Wisdom is without End.

RESOLUTION.

I will attentively read over the Book of Creatures, that I may therein learn, how full of Majesty, Wisdom & Goodnesse, God is, who has communicated such Perfection, Order & profitablenesse to Visible Creatures; & I will admire Him in All, using them as steps wherby to clime up to him; & therefor I will be carefull not to abuse them contrary to the End God has ordained, placing my felicity in his helps to it, least hereafter they become my chastisers, whē all Creatures shall fight Gods war agaynst Sinners. *How wonderfull are thy works, O Lord? Thou hast created all things in Wisdom; Thou hast rejoyced me in them, & I will delight in the works of thy hands.*

THIRD

THIRD POINT.

God speaks by Man.

CONSIDERATION.

Consider, That all Creatures beneath Man, are only the Footsteps of God, representing some one or other perfection of that infinite Abyſſe; but Man himſelfe is the true Image & Likeneſſe of God. As a Little world he containeth within himſelfe the Excellencies diſperſed through the Greater, & expreſſeth in ſome degree thoſe in God, the Fountain & Authour of both; & therefor in the beginning of the Creation he is eſtabliſh't Sovereign & Lord of all; the earth with its ornaments is his pavement, meadows and garden; Waters his baths & ſiſhponds; Vallies his cellars & ſtorehouſes; Hills his Walls & pillars, Heaven the rooſe that covers all, & the ſtars are the windowes wherby he has a glimpse of Gods glory, which ſhines upon him, enlightens the world, & diſcovers the beauty of this our earthly habitation.

Looke

Looke over the whole fabrik of Man;
 behold *Philothea* how the Immortall
 mind is linked to mortall flesh? In the
 body, what comelineffe of limmes,
 proportion of Members; variety, order
 & use of senses without, & Entrails
 within; what aptnesse of organs for life,
 action & motion; & what capacity of
 the spiritualizing Endowments, of Agi-
 lity, Clarity, Impassibility, & Subtility;
 wherby it putts on the very likenesse
 of the glorified Angells? In the Soul,
 how Excellent the prerogatives of
 being an Immortall & Invisible spirit?
 The memory how vast, for objects, time
 & circumstances of both? the Under-
 standing how active & boundlesse, rea-
 ching as high as God above, & diving
 into the Abyss of Nothing? The Will
 how free to good & evill? What variety
 of subordinate powers, passions & ope-
 rations? What capacity of sciences,
 Arts; Vertues Morall & Divine, &
 also of the Sight & eternall Possession of
 God in himselfe? All which with a loud
 voice speak, how glorious God is in his
 own Being & happinesse, & how won-
 derfull

derfull his providence is in our creation & conduct to our supreme End ; & should stirr us up to a serious attention , admiration & love of him ; & strongly engage us to apply all these outward & inward Gifts , according to the intent of our Wise Creatour.

And although Mans disobedience to God wrought sin & darknesse in his soul , wherby she became unable to contemplate or move towards him ; yet being repayred by the Mercies of JESUS CHRIST, the Light of our spirituall World , we are agayn establisht in a spirituall Life & capacity to supernaturall & gracious actions. By divine *Faith* we see & heare what God reveales of himselfe , & the way that leads towards him ; by *Hope* we Savour the sweetness of Heaven & Vertue ; by *Charity* we have a foretast of the ioyes of the Saints , & already touch & embrace God with the armes of an Extaticall love ; & begin to sing Salomons *Song of Songs* , which by the sensible pleasantness of creatures abroad, leads the now Purged , Illuminated & Perfect soul ,

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to an intellectuall Light, Harmony, Odour, Savour & Embrace of her heavenly Espous, Who seated in the midst of the heart, as on an Imperiall Throne (environed with a Mysticall Quire of Angelicall Spirits, Seraphins by Love, Cherubins by knowledge, Throns by Justice & Mercy, Dominations by Majesty, Principalities by Government, Powers by Salvatiō, Vertues by helping Graces, Archangels by speciall revelations, & Angels by continuall presence to us) by himsele inspires a divine life, directs the powers & passions of the soul, & inclines to heavenly thoughts & actions ; & by his Holy Spirit, sent into all parts of this our lesser World, produces those wonderfull workings of Love, feelings of Gods Intimacy to us, & tranquillity of the whole Man, We experience in our Pilgrimage to perfection, & performance of the duties thereof ; & wherby we become Images of the heavenly Hierusalem, where God lives eternally in his glorious Saints.

A F F E C T I O N.

Thou wert within Mee O most amiable God, & I have sought Thee abroad; & defiled my heart by cleaving to these outward Beauties, whilst Thou O Sovereign Beauty of all Creatures, abidest in the sanctified soul, as in thy proper kingdom! What hopes may I have to contemplate thy glorious face, who livest in an unaccessible light; or to approach unto thy presence, who art an ever flaming fire; since I am ignorant of thy wonders wrought in my own Spirit, so nigh & intimate to Me? I have too late considered thee, O Ancient beauty shining in all creatures; I have too slowly given Eare to Thee, who speakest to me by all creatures; & by thy Gifts dost incessantly call upon Me, to admire & love Thee, the Giver of all! Thou hast engraven the light of thy face upon Me O Lord, & thereby given gladnesse in my heart,

R E S O L U T I O N.

I will hence forth preserve Gods sacred Image, by him self Imprinted in my soul, frō being soyled or blasted by sinfull affections; that therin as in a cleer Myrrour, I may contemplate his
Ma-

Majesty, beauty & amiableness; admire him in all the perfections of my body & mind, order all the powers & endowments of both to the execution of his Will, & aspire to an endlesse conjunction with that divine Exemplar, wherby so many rich & beautifull Copies have been drawn; Therefor *all thy Works in me shall confesse unto thee, they shall tell the glory of thy kingdom, & shall speak the greatnesse of thy power.*

THE EVENING EXERCISE.

FIRST DISCOURSE.

God speaks by his Son Incarnate.

GOD formerly spoke to Man by his Prophets, in figures & riddles; now in his own Son, by whom, as God, he in the beginning made all things; & now, as Visible in our Mortall flesh, discovers the breadth & length, height & depth of all divine Mysteries of grace & glory, that we may comprehend with all the Saints, his exceeding great Love towards us, & may be replenished with the fulnesse thereof.

If God descends to us, taking our Nature, we should by contemplation of the Incarnate Word ascend to God, & drown our selves in the Sea of his Essence; therefor JESUS CHRIST by his gracious Doctrine, and efficacious examples, is the *Way* we must walke in our Pilgrimage to heavenly Perfection; his sacred life & Crosse was the book of all the Saints, & unlesse we bath our hearts in the bleeding wounds of this Lamb, slayn for our sins, we may have no part in the Tree of Life, planted in the paradise of God.

This Union of God & Man in One Person, shows gods Infinite Power; Mans Redemption through CHRISTS sorrows & sufferings, speak him an Abyss of Wisdom; & the Gift of his only Son in our Weak nature, to dignify, save & sanctify it, declares his Wonderfull Bounty; Thus *Philosbea* we have accesse to the Divinity of God by the Humanity of JESUS CHRIST, in whom he has reveal'd the treasures of all divine knowledg & Love.

Now therefor clime up Mount Calvary,

vary, & there contemplate this Man of sorrows fastned to the Tree of shame; See, *who 'tis that suffers?* The Creator of all things, the Saviour of Men & Angels, & the Rewarder of all good & evill deeds. *What his condition?* Gods only Son, an Innocent Man, one that loves us dearly. *To what end?* to free us from the tyranny of satan, to sanctify our sinfull hearts, & to restore us to our lost seats in Gods glorious kingdō. *What were his torments?* Much sorrow in the Garden, many stripes in Hierusalem, & a shamefull death upon the Crosse. And *what profit thence?* Therby is declared, the detestableness of sin, expiated by this bloody sacrifice; the dreadfulnesse of hell fire, extinguisht by that precious blood; the obstinacy of sinners, still crucifying in them selves the son of God by their ingratitude; the Amiableness of Vertue, recommended to us with so many sighs, teares & drops of blood; the loyes of Heaven, recover'd at so deer a rate; & our Duty to God, through Mercy giving his only Son to us, through Justice sacrificizing that Son

200 GOD SPEAKING

for us, & through Wisdom exalting him from the Crosse to an equallity of glory att his Right hand, where we shall hereafter find him if we now follow him.

COLLOQUIE.

Thy words are living & full of force O Lord, & more peircing then a two edged sword; Oh that thou wouldst awake my slumbering soul, & deep wound my spirit with admiration of thy boundlesse Love in the humble Incarnation, gracious Doctrine, moving Examples, & bitter passion of thy beloved Son! My habitation & rest shall henceforth be in thy sacred Wounds, O Saviour of the World; by them I will find entrance to thy bowells of Mercy, & there discover the overflowings of thy Love-swelling heart towards sinners, & thy hidden Divinity; for by these we have plentiful redemption, strong helpes, & fulnesse of hopes. Oh stretch forth thy arms, once streached on the Crosse for me, & embrace my soul, languishing to be with Thee, Then will I live & dy in thy wounded heart, & by that Gate enter into the citty of my God, & find whom my soul loveth.

SECOND DISCOURSE.

God reveales himselfe.

HAVING now passed by all Creatures, who are the Guards of our Earthly Citty, in the search of thy Beloved, chime up *Philothea* the mountain of Visions, approach Gods Flaming Bush of reuealed Mysteries, & harken what he there speakes to Thee, of the Majesty of his own Essence, the Beauty of his heavenly Kingdom, & the Glory of his blessed Attendants, wherby to enflame thy amorous heart with new desires of Communion in happinesse, with the already glorified Saints & Angels.

Divine Scripture as Gods book, discovers those Excellencies of God, which reason reaches not; he only inspires, who invites the humble to ascend higher. Hence as from the fountain of Paradise, stream forth four sacred & delicious Rivers, not to be waded through without Divine Helps. History describes Gods Wonders to his chose people, wherby to draw their hearts sweetly from things of this world; Allegories

teach what we must beleive of God; Tropes inform us of what must be done or omitted, in order to the joyes of Heaven; but the pleasant streames of Anagogies, which are greatest & deepest, doe wonderfull enlighten, heat & raise our spirits up towards God, & there fix our thoughts & loves, where our hopes are already placed.

This Mysticall river empties it selfe in the vast Sea of the Divinity, where God One in Essence & Three in Persons, within himselfe Infinite in Being, Happinesse & all perfections, receives no addition of Good from our best Endeavours, nor any detriment by overflowing to us, & communicating his greatest Gifts amongst us. He without change or labour knows, produces & governs all things, in all times & places, leading each by their speciall wayes, to their last Ends. In his glorious Kingdom he is environed with many millions of immortall & blessed Spirits, who divided into nine Quires, make up the Heavenly Hierarchy of Saints & Angels, happy in the Vision & possession of God,
&

& are distinguished by their proper Excellencies of nature, grace & glory; wherein there is no temptation, sin or misery feared; nor fulnesse of happinesse, joy or peace wanting to them; all enjoying God, & in him possessing, what soever may compleat the delightfulnesse of that glorious & blessed state, which Neither Eie has seen, nor tongue can rehearse, nor can the heart of Man conceive.

COLLOQUIE.

Oh how glorious, how pleasant, how delightful is the Kingdom of the Saints! where Thou O God, happy in thy selfe, art the happinesse of thy glorified servants? No greife, all content is there where thou dost abide, through a fulnes of their Love, ever flowing towards thee. Oh that thou would'st transport me forth of this kingdō of darknesse & misery, that I may with a fixed Eie ever behold Thee, the Light which no darknesse comprehends; & possesse Thee, the Peace that surpasses all Imagination! then will the rowlings & longings of my saynting heart have an End, & it will appear in me, that I have been in a Region of Light & Peace, & am full of both; & I, in Justice shall appear in thy sight, & shall be satiated, when thy Glory appears. Amen.

REPOSE OF THE
NINTH DAYES VOYAGE.

Repose of the soul in God.

THE MORNING EXERCISE.

FIRST POINT.

The soul hidden in God.

CONSIDERATION.

Consider, That Beginners in the Contemplative life goe frō Creatures to God, admiring & loving Him, by the beauty & lovelynesse discovered in them; Proficients look on God, as he is revealed by divine faith, & by that dimme light make pleasant sallies towards him, by acts of admiration & love, & restless desires to live & move in, by & to God; But they who are now happily arrived to the state of Perfection (which thou aymeſt at *Philothea* in this thy solitary Pilgrimage) doe contemplate Gods Majesty, Beauty & Glory, as if cleerly revealed

led & seen in Himselfe, by an Illapse of God into the sanctified soul, & of the soul into God; in whom she hides herselfe, reposes without disturbance, & enjoys a fulnesse of content without wandering abroad.

Thus S. Paul, even in this life, could say, that *his life was hidden with CHRIST in God*, & that his conversation was even then in heaven; having placed his happinesse in spirituall & divine actions, wherby his soul ever moved towards God & emptyed its selfe into him; & concealing himselfe from the World, by bearing with ioy the Miseries & mortifications therof, contrary to the custome of those who living in the World, live wordly; And thus the lives of the Saints have been ever accounted folly, & their deaths dishonourable, whereas they live with, & in God, a divine life, contented to know, love & move in him, according to the lights & helps received from him.

It is in our power *Philothea*, through divine helps, to lead this hidden life in
God.

God, & have our conversation in heavē, even abiding on Earth in our mortall flesh; but thou must then be very pure & holy, having thy Soul cleansed from all sin, & sinfull inclinations pressing towards earthly satisfactions; for no spot or stain enters that beautifull & cleer region of the Saints; Thou must also be cloathed with the garment of Charity towards all, & cōply with divine Inspirations, putting on Jesus Christ, by imitation of his mortifications, & prōptnesse in obeying his counsells. Thus abiding in the world, thou wilt not be of the World, or be known by it; having not its livery on, nor performing its actions; But God will acknowledge thee to be his, in whom thou now livest, & hast a Divine Being in Him, & therefor maist say, I live now, not in my selfe, but in God, my life, my sweet repose, & my finall happinesse.

AFFECTI ON.

O admirable sweetnesse of this Divine Being, of the Soul hidden from the World in God! even in this life thou maist ascend thither, my Soul, quitting earthly conversation & comforts,

*forts, passing the Starrs, transported above the
Quires of glorious Angels, & drowning thy
selfe in the Abyss of Gods infinite Essence. O
who will give me the wings of a Dove, & I
will fly & repose in God? My heart hath desi-
red his face, my Soul covets his presence: O beau-
tifull Face! O delicious presence! O rich abound!
in God, & in the fulness of the Saints; only the
clean of heart may abide there.*

RESOLUTION.

I will hide my selfe from the world,
casting off its livery, which are worldly
& vain actions; & abandoning all earth-
ly conversation, which may soyle my
heart. And I will henceforth live in
God, by contéplating his Glory, perfor-
ming heavenly actions, & ording my
whole life according to his holy Will;
not regarding what passeth here on
earth, as if not att all belonging to Me,
or the life of One hidden & living in
God. Oh that my Soul were swallo-
wed up in that Divine Sea! *God in Me,
I in God; & besides, Nothing!* As I began
from Thee, so will I end in Thee, O
End without End!

REPOSE OF THE SECOND POINT.

Search of God in God.

CONSIDERATION.

COnsider; That being now entred into God, & there, as Moses on Gods Holy Mountain, hidden in a Divine Mist, we must search into him, & endeavour to discover plainly what he is, & how amiable is his hidden beauty, we so thirst to behold & enjoy.

This must be performed by an act of pure Contemplation, without depending on created Images, or discourse of reason; but as if the Eye of the Soul were dazled, with the beams of Gods Divine & unaccessible Light, diffused through that Mist, She must simply consider God to be so full of Majesty, so Good, so Glorious, that he can never be seen; loved or admired, as he is, or we ought; so that, what ever we conceive of him, is far beneath the Excellencies of his Being; what ever we admire in him, he is incomparably more admirable; how
ever

ever we love him, he is infinitely more amiable, lovely & desirable; although each one should love him, as much as all the Saints & Angels together can for a whole Eternity love him.

Wherefor the amorous soul will be ever busied in searching into God, & discovering his hidden perfections, in that divine Mist, being unable to discern clearly, even what she there already sees & therefor cries out to God, *Shew me thy face*. And although she therein feels a most excessive sweetness & ioy, yet she is ignorant, both what it is, & whence it comes; & therefor acknowledges him to be infinitely more excellent & delightfull, then she is able to expresse or imagine; as it happened to S. Paul, in his divine rapture.

If thou wert extrem hungry *Philoshea*, & didst stand betwixt two tables, loathing the meat of the one, & not permitted to tast of the other, what conflicts would'st thou then feele? Thus it will be, if the soul be hidden in this divine Mist; for being wearied with the search of her beloved in created

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Likeness, & not permitted to contemplate the naked Essence of God in its self clearly, though present with her; she still inquires after him, loaths the obscurity wherein she is through her own weakness, thirsts to be filled with a clear *Vision* & full *Fruition* of God in himself, oft looks forth to make a better discovery of him, entertains all his inspirations as so many Whisperings of her Espous, sighs amorously for his delaying the comfortable Revelation of himself to her, & as one drunk with love, sends messages to him, by all she meets, that *She languishes with Love.*

AFFECTION.

Oh! how happy are they O Lord who eat & drink at thy divine table, where they see Thee clearly, love Thee ardently, praise Thee incessantly & possess Thee with a fulness of joy & Exultation, whilst I here perish with hunger & thirst in this sacred Mist of thy Divine Essence, & am not permitted to behold the cleere Light of thy glorious face? My soul O God thirsteth to behold Thee as thou art, & enjoy Thee fully, & yet thou hidest thy selfe from Me. Reveal thy face to Me, O my most amiable

amiable God, for my soul hath languished after my Beloved; Ob when shall I come & appeare in the presence of my God?

RESOLUTION.

I will night & day mourne for the absence of my Beloved, oft send missivs of Love & holy desires unto him, earnestly requesting Him to shew his face to Me; & therefor I will ever study to render my soul amiable to Him, that Nothing may be found in me displeasing to him, or which may make him hide his face from Me; & I will seek out all means whereby I may allure him to exhibite his gracious & glorious presence to Me in his own pure Essence, & therby alleviate the painfulnesse of this my earthly pilgrimage; for Thou O Lord hast promised, *If we aske we shall receive, if we seek we shall find, & if we knock it shall be opened unto us, & our Ioy shall be full & none shall take it from us.*

REPOSE OF THE THIRD POINT.

The souls repose in God.

CONSIDERATION.

Consider, That the sweet Repose of the soul in God, is attained sometimes by the naturall Industry of the Affective part thereof, aided by certain passing flashes of divine Lights & graces, whereby making Enquirie through Creatures, or contemplating God by what he has revealed of himselfe, she discovers him to be very Glorious & Amiable, & then by Anagogicall Motions, she sweetly powres herselfe into God by Acts of Admiration, Love, Adoration & Thanksgiving; & thus takes her Repose in him.

But this delicious Repose is more efficaciously & permanently obtain'd, by means of divine *Irradiations*, whereby our bountifull Espous compassionating the languors of the soul fainting in the search of him, dissipates the Mist wherein we hitherto sought Him, opens the

the treasures of his Majesty & shews his amiable face more plainly to her, infusing into her an attractive sweetness by his more cleer & gracious presence; whence still arise new Illustrations of the soul, & discoveries without end of Gods Intensive & extensive Perfections, & most delicious streamings of the heart towards her Beloved, by sublime acts of Love & Adoration; Whence proceed a hearty compunction for the sins committed by the World against so gracious & glorious a Father of pure Lights; restless strivings to be inseparably united with God, & transformed into him by likeness in the powers & operations of the spirit, & at length has a most amorous slumber in God. For although the heart still watcheth in contemplation of the Beauty of her Beloved, yet she sweetly sleepes in his Embrace-ments, wherby she is oft so abstracted from herselfe, & all feeling of sensible Creatures, that she seems wholly out of herselfe, through excesse of admiration & Love, causing an unexpressi-

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ble sweetnesse, Tranquillity & Joy in
all the Regions of the Soul.

This is a most sublime degree of Hap-
pynesse *Philothea*, nor may it be attained,
but by a permanent Contemplation &
most ardent Love of God in himselfe,
& by extraordinary Illustrations &
heats of divine Grace. Wherefor let it
not suffice Thee, to have sued oft to be
admitted unto a tast of these delicious
Wines of thy Beloved, no *Philothea*
Thou must be importune with God for
it, closing up thy heart to all earthly cō-
forts imaginable, & powring it forth
night & day by sighs & earnest Entrea-
ties, ere God will come to Thee by an
open discovery of his amiableness,
make his aboad with Thee by stronger
friendshipps, lead thee forth to the plea-
sant Orchards of his divine Love, & ad-
mitt thee to a sweet Repose in himself.

AFFECTION.

How happy wouldst thou be My Soul, were
there an universall silēce in al the Regions of the
soul, no Clouds of distractions, a cleernesse &
freedom in contemplating & embracing our
Most Glorious God! O that this Orient Sun
would

would arise in my heart, & dissipate the Mist wherein I now labour & sigh after my Beloved! then may I discover, how beautiful, how amiable, how desirable he is; Nor shall I then care for any earthly comforts, but shall ever rejoyce in the fulnesse of content & ioy of my heavenly Espous, & be filled with his sweetness: O Incomprehensible, O Ineffable Sweetnesse! above Honey & honey-comb, & the odour of sweetest spices.

RESOLUTION.

I will for ever abandon all desires of earthly consolations, only thirsting after comforts from God, the Fountain & Abyſſe of all sweetnesse. And therefor I wil ever keep my Mind fixt on God, earnestly craving to be admitted unto his amiable presence & delicious Embracements; opening my heart to entertain, & work with all his Irradiations of himselfe into Me, & Attraction of Me unto himselfe, to take my Repose in him. For Thy lipps O most Lovely above Men & Angels, are as a Honey combe distilling, honey & milk are under thy tongue, & the odour of thy garments as the odour of Frankincense.

REPOSE OF THE THE EVENING EXERCISE.

FIRST DISCOURSE.

Loves Ascents.

NO sooner is the Soul entred the Paradise of her God, & there admitted to the delicious Embracements of her heavenly Espous, but he opens the spring of his speciall graces, & powres into her heart, pure & plentifull streames of Divine Love, gently flowing in her with an excesse of sweetness & consolation. On the pleasant banks of this sacred River God plants two living Trees, one of Light to cleer the Understanding, the other of fire to enflame the Will; each bearing twelve most delicious Fruits, which are the Effects of the Unitive Life, of the soul transformed in to God by Love. Oh *Philothea*, how happy wilt thou be, maist be admitted to set by these Chrystall streams, repose under the shade of this Tree of Life, & tast its fruit!

First God *Awakes* the soul, fainting through

through long Enquirie & frequēt sighs
 after her Beloved, during her aboad &
 search of Him in the divine Mist; then
 he powres into her a most delicious Sa-
 vour & feeling of his more immediate &
 cleer presence, which so seizeth on the
 heart, that it presently fills it with an
 Over-swelling Joy, which makes the
 Eyes overflow with Teares of love, &
 the tongue by *Spirituall Cantiques* wit-
 nesse the inward Jubily of the spirit;
 Whence often proceeds a *Spirituall inebriation*,
 which renders the soul unable
 to discern where she is or what she
 doth, & sometimes causeth faintings &
 swoondings of the body; in which state
 the heart feeles a wonderfull *Opening* or
 dilatation, to welcome the caresses of
 her divine Espous, wherby she is
Wounded deep with Love, & *Languishes*
 with new desires, of she knows not
 what it is, or how to expresse it, & thus
 she falls into a most heavenly *Slumber*,
 wherby freed from all noyse of Crea-
 tures, even in her Imaginative part, she
 enjoyes a perfect tranquillity of spirit &
 peace in her whole soul; Which is

sometimes accompanied with *Extasie*, wherby the lower *Regiō* of the soul becomes *Insensible* to what passes through the outward senses, being wholly absorbed by the intense workings of the superior portion thereof; which fixed on God through Vehemency of Admiration, love & sweetnesse, becomes *Familiar* with him, views all the treasures of his Glory, receives plenty of gifts & blessings, & converses with him face to face.

These are the delicious fruits *Philothea*, growing on the Tree of Life, which is planted by the River of Divine Grace, ever flowing in the Soul, which God admitts to his amiable presence & Embracements; That Soul needs no other Light to walk by, God himselfe being the Sun that gives light to her; nor any other fire to heat her, the Holy Ghost being diffused through all her powers, purging whatever is fraile & mortall, & transforming her into a supernaturall Being, wherby she is raised to the highest Happinesse Imaginable, & the Experience of whatever God has promised unto her.

COL-

COLLOQUIE.

O Divine Tree! how pleasant is it to repose under thy delicious shades, whence such fragrant smells, & sweet tranquillity are diffused through the amorous soul? O chrysell streames of overflowing Grace! how delightfull is it, to walk upon thy fruitfull banks, & in thee to contemplate the overflowings of Love in our breasts? O heavenly fruit! how sweet & comfortable art thou, to the thirsty & languishing soul? since, what ever knowledg, love, ioy, tranquillity, pleasantnesse or Repose may be imagined, proceed thence. Oh! who will give Me, that I may for ever rest under the shade of this Living Tree! to walk upon those pleasant banks, to eat my fill of that heavenly fruit? Let the Spirit say, Come; & my soul shall melt within Me, because my Beloved hath spoken unto Mee.

SECOND DISCOURSE.

Loves Descents.

Gods unfearcheable Counsells & Decrees are, that Perfection ever move on two poles, extremely opposite;

site; which S. Paul calls *Height & Depth*; S. Francis, *What is God, & What am I?* Although God invites, Us *Philothea*, to clime the Tree of Life, tast its fruits, & repose under the shadow thereof, in his Contemplation & Love; yet must we still descend into our selves, by Consideration of our present state, & the Obligations thereof, which must ever be complied with.

Descend then *Philothea*, in regard of thy selfe; For the Exercise of Divine Contemplation raising us to an eminent knowledg, love & Union with God, unlesse we descend by humble acts, & seat our selves with holy Magdalene at the feet of our Beloved Espous, there may be danger of falling into presumption of our own perfection, & loosing his favour; trust then in the Mercies of God, yet feare his Justice & Power; & amidst the delights of thy Illuminations & spirituall Caresses, have ever a filiall Feare, & say, *Not to Me, but to Thee O Lord, be all honour & glory.* Then see, how oft thou hast had a complacence in thy sweet contemplations, & the

the amorous Embracements of thy Beloved? & assure thy selfe, if thou hast at any time fallen into drynesse of spirit, that proceeded, from thy not humbling thy selfe, while exalted to those singular favours.

By these humble acts, thy inward Vertue will also become conspicuous in thy outward Conversation, to the Example & Edification of others; For our earthly conversation is sociable, & our actions are subject to many Censures; if then our outward lives expresse not that piety we harbour in our bosoms, we may be accounted singular, or guilty of hypocrisy; Wherefor let not any contemplation, or familiarity with God, withdraw thee from a friendly conversation with those thou livest, cause an affectation of thy own opinion & ways, or breed a harshnesse towards thy lesse (yet possibly more) perfect Neighbour; but towards all be humble, modest, cheerfull & courteous.

But especially the Contéplative Soul must oft apply her selfe to the exercises of the Active Life, thereby to shun Idleness,

clennesse, the Nurse of all sin, & source of Temptations; For seing, tis hardly possible in this Life, to be permanent in our heavenly Contemplations, & affections towards God, we must accustome our selves to some bodily exercises; Especially if we have some singular Talent, wherby we may benefit others; At least, if Obedience requires that service from us; And the work be of that nature, that it rather adds, then diminishes of our Zeale to Perfection; But be thou ever carefull *Philothea*, that thou perform it with an upright Intention, promptly, in due time & place, fervently, cheerfully, & humbly; Thus thy labours, undertaken for God, will be gratefull to him, & cherish our Love towards heavenly things.

Thou must also descend in regard of thy Neighbour, whither Superior, Subject or Equall; for although nothing can be more pleasant to us, then sweetly to repose in the bosom of our heavenly Espous, & to dive into the Abyss of his Goodnesse, yet must we quitt all these overflowings of Love, when our
Neighbour

Neighbour needs our help ; so that, whither thou bewayleſt thy ſins *Philothea*, with Magdalene at the foot of the Croſſe ; or with S. Paul art rapt to the third heaven ; or in thy private cloſett, converſeſt familiarly with thy Beloved, as S. Anthony of Padua ; without delay, abandon all, & deſcend to comfort thoſe who expect that duty of thee.

Art thou a Prince, or Governour, of a family ? by thy office & duty, thou art bound to have as much care of thy ſubjects, as of thy ſelfe ; eſpecially, if by their own free choyce, guided by divine Inſpirations, they be under thy cuſtody & direction, not as ſlaves, but as tender Children ; for whom, thou art to render an account, unto the Great Juſt Judge, who expects of every one, to his own extrem perill, that he be faithfull in his charge ; Wherefor, if thou beſt cald to any ſuch truſt, with feare & trembling accept of it, & comply with its duties ; but if thou art not called thither, have a care, thou never covet a place of ſo much danger.

Art thou a ſubject ? The Vow of Obedience,

dience, under which thou art born, or by which thou hast freely sacrificed thy Will to God & his Vicegerents, doth then oblige thee to leave God for God, that is, to quitt thy highest contemplations, & comply with the Will of God, revealed to thee by the lips of thy Overseer & Governour. Since the Word of the Eternall Father, equall to himselfe, in some manner quitts the bosom of his Father in heaven, to obey his Will, even to a most painfull & shamefull death; we may for his Love, submit our Judgements & Wills, to that of our Superior, ruling in his stead; promptly, entirely & perseverantly to our dying day.

Art thou equall to him? Thou must then endeavour, when Charity requires it, to releive his wants, unto thy power, either corporally or spiritually; by Visiting (for example) & helping the needy, weak & sick; & by counselling & comforting them in their desolations; for by these things, we doe homage to our Lord JESUS, in his distressed Little Ones; & deserve our selves

selves, to be releived in the like case; according to the promises of our Lord, that, *What ever we doe to One of his Little ones, we doe to him, nor shall a cup of cold water be unrewarded in the Kingdom of Heaven.*

COLLOQUIE.

Alas My God! how barren has my Soul hitherto been, in complying with the precepts of true & solid Vertue? How many precious houres of my life have idly passed, without care of advancing my selfe, as well in humble & charitable deeds, as in searching into thy hidden Excellencies? Whereas thy Law is, That each one shall reap, according as he sowes; My solitude shall not be henceforth idle, but sometimes I will soare up as an Eagle, by the wings of Contemplation & love; & sometimes will I with the laborious Bee, exercise my self in outward works of charity & humility; as well to please God, the supream End & crown of all good works, as to releive my distressed neighbour, & to edify all by my outward Conversation; for, That which is momentany in this life worketh exceedingly in us an eternall weight of Glory. Amen.

TENTH DAYES VOYAGE.

Highest Christian Perfection.

THE MORNING EXERCISE.

FIRST POINT.

Union with Christ suffering.

CONSIDERATION.

Consider, that how ever high & happy we be in our Divine Contemplation, & Unitive Life with God; or Low, by a prompt performance of the humble & charitable Duties of our present State, wee cannot hope, successfully to finish *our holy Pilgrimage* to the sublime State of *Perfection*, we aime at in our Retyrement, unlesse we be united to JESUS CHRIST in his sufferings. As each one by cordiall friendship is transformed into his Friend, & by an excess of heavenly Love into our glorious God: so by our joy & alacrity, amidst the tribulations & crosses of this life,

life, we are transformed into, & become *One*, with our Crucified Saviour; whom we then put on, when his Spirit, Counsells, Grace & Mortifications shine in our Soul & actions.

The title of a good Christian *Philothea* should, besides the name, import a conformity in Life with CHRIST; & that Character of the Crosse, whereby in the laver of our Spirituall Regeneration, we are registred souldiers under the conduct of our Crucified Captain, should ever mind us of our profession then made, oft since renewed, & now so eagerly pursued; that as our Divine Lord & Master, with joy marched up towards Hierusalem the place of his Passion, encounters his raging persecutours, & voluntarily offers his body to be beaten on as an anvill, his bloud to be powred forth, & himselfe to become a saving Sacrifice on the Altar of the Crosse: so also we should with joy entertain, & patiently beare all losses, crosses & desolations, which may befall us in our Christian Warfar. This was *S. Pauls* Glory, the Perfect joy of *S. Fran-*

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is, & the Delight of the renowned *Martyrs*, who kissing their chains & scourges, embracing their Racks, & singing amidst swords, whips & flames. purchased a coheritance with their glorified Jesus, whose partners they were in his bitter sorrows & sufferings.

It is the dignity of a Christian, to be thus United to CHRIST; nor doth any condition of this life render us more unhappy, then want of tribulation; Much Felicity makes us forget we are pilgrims to an endless, & endangers our falling into presumption, while relying on present comforts, we arm not our selves for ensuing combats, & by long peace leave our hearts unguarded against assaults of watchfull Enemies; whereas the bloud of Martyrs has ever been the encrease of the Church, & Crosses the preservation & strength of Christian Vertues; though Summer be the sweetest season, yet without cold winters, earth would become uninhabitable; nor can our Souls long savour the sweetnes of piety, unless seasoned with contradictiōs; which wee neither
may

may nor can escape, only can sweeten, while with joy & courage wee welcom them, when sent by Heaven, to try our Vertues, & unite us unto CHRIST.

Though Expectation diverts not, yet it diminishes the sharpness of tribulation, which when sudden, finds the mind unprovided, & unable to beare its weight, for want of Resolution, & Lenitive Medicines. What if a disease should bereave thee of health & rest? What if Poverty as an armed Enemie should rush upon Thee? What if calumnies should defame, degrade, or cast thee into prison or banishment? thou shouldst *Philothea* now prepare to welcome & encounter these crosses with joy, that their violence may not overwhelme Thee, & make thee loose thy Vertue, in what thou maist not avoyd.

As Gods wise providence in governing us, leads us to, & fastens us unto the Crosse: so his fatherly Love will ever temper its severity, & render it easy & delightfull; Savage beasts will be smitten by their keepers, 'tis God that strikes thee; it were rebellion, to

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murmur, or fly; he has appointed their weight to the last dram, for ends known to himselfe, none cā add, or take thence; onely our constancy & love can make them light & pleasant; Although God be in himselfe immutable, yet for our tryall, he doth not always visit us after the same manner; if He comes as a *Judge*, & condemns us to suffer, 'tis much less then our sins deserve, that a moments sorrow may expiate the enormous sins of an Age, that thou maist become like him upon his Cross, & nigh him in his glory; if as a tender *Father*, tis to chastise us now, that we perish not for ever; if as an *Espos* of *Bloud*, with a Cross in one hand, & the other pointing to his wounded heart, 'tis to show, thy heart must be peirced too, with the sword of tribulation; & if as a *Friend*, suspending the influences of his comforting graces, tis to try if thy heart be sound, not loving his crowns more then his crosses, or his comforts more then himselfe.

Tribulations too are the cures of our sick minds; though the body be sound, the Soul may be distempred with pride,
inconti-

PERFECTION. 231

incontinency, envy, idleness or the like; 'tis a rare spirit that has no disease; no physick like an adversity; If thy heavenly Physitian sends this, to humble thy heart, to make thee continent, meek, or diligent in thy duty, make him welcome; & be cheerfull in that sad state, having thy Eye fixt on thy Exemplar, & the great weight of merit & glory which it will work in the patient & resigned heart. Every bird can sing in a clear heaven, but that is most commendable which is merriest in a shower; to stand silent before Herod, or be joyfull in desolation, is the property of a true Christian; Study therefor *Philothea* ever to have a cleare spirit amidst tribulations, thy righteousness will comfort Thee, Gods glory will attend thee, & after this minute of pain, an eternity of joy will crown thee.

AFFECTION.

O God, how high, & yet how low is the State of Christian Perfection! as Thou My Crucified Lord, art God & Man: so must my contemplation & Union be with Thee, a Glorious God & a suffering Man, by partaking the

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joys of One & sorrows of the other; I will therefor ever aspire to be with Thee in the glory of thy Father; yet will joyfully cast my self into the Sea of Love, thy bleeding heart, that through it I may swim to the haven of thy hidden Divinity. Come then all torments of heaven & Earth, presse heavy upon Me; I shall never sink as long as supported by the saving Grace of my Victorious Redeemer. Oh that I were grownd by the teeth of wild beasts, torn by racks, scorched with burning flames, so I may enjoy CHRIST! Rather here, O Lord, rather here, then where thy wrath never ceases; for thou wilt lead me forth this prison, & shew me all thy Glory, & I shall confesse unto thy Name.

RESOLUTION.

I will for ever make my habitation in the wounded heart of my Crucified Lord, & therein read over the vast book of Love Suffring, that by it I may govern my life & actions, not contenting my selfe with an empty Name, void of the substance & perfection of a Christian. Therefor I will joyfully welcome all tribulations, as speciall Gifts of God & tokens of his love, given to cure the soares of my
of my

PERFECTION. 233

of my sinfull Soul, exercise Vertue, & preserve to life everlasting; for who ever lives holyly shall suffer persecution, nor may the Crown of endless Glory be purchased at an easy rate. I will therefore cheerfully take up my Cross, rank my selfe amongst thy zealous servants, & follow thee my suffering Lord; for *Blessed is he who suffers for thee, because when he is tryed, he shall receive a Crown of life & Immortality.*

SECOND POINT.

Expropriation of Friends.

CONSIDERATION.

CONsider, that to attain to this high state of Christian Perfection, & Union with CHRIST suffering, we must willingly abandon all earthlie contents, & embrace all tribulations with joy, in Imitation of JESUS CHRIST, it being much harder, & consequently a greater perfection, to beare great crosses with patience, then perform heroick acts of Vertue without difficultie; for our

Vertue is not then firm, when not shaken; but when not shaken, though most assayed by adversity; therefor our perfection grows with proportion to our sufferings, in the society of our suffering Saviour, whose Pilgrimage from the cribb to the Cross, began in tears & ended in blood; since therefor *Philothea*, thou art by profession à Christian, & by speciall Resolution a seeker of highest Perfection, CHRISTs sorrows, sufferings & cross, must be unto thee a Rule of life, & the Center of all thy motions; the more conformable thou art to him in these, the greater will thy perfectiō now be, & happiness hereafter.

Behold then with a stedfast Eie the Saviour of the World, hanging on the Cross, & as in his Passiō, so in his death abandoned by his Apostles, Disciples & al his usuall train of applauding attendāts. He who in his glory was guarded with millions of Angels, to whom all knees bowe, & who is the Image & Splendour of the glory of his eternal Father, is now forsaken by All. Love made him our Brother, by assuming our Nature; compassion

passion our Phyfitian, by his healing doctrine & sacraments; Mercy our Ransom, by his own bitter death discharging our debts; & now alas he is abandon'd of all. He descended from the noblest Princes, Preists & Prophets of Israëll, by his temporall birth; he healed lame, blind, dumb, lepers, all diseases, by his Divine power; All men & Angels, for ever glorious with God, are happy through the Efficacy of his peace-speaking bloud; & they have now alas all deserted him.

This is the paterne which we must Imitate *Philothea*, e're we can attain the perfection we aime at; We must be entirely resigned to abandon, & be abandoned by all, even our dearest, & most obliged friends; This may seem hard, & indeed it is so; For Friendship is a Vertue, & Charity is yet a greater; it is hard therefor to perswade from actions arising from so sublime a cause, yet is it mainly necessary, if we will become perfect; when the pruning time is come, superfluous shoots must be cutt off, else few & small fruit; All earthlie friend-
ships

ships are *superfluous*, in order to inward perfection, therefor should be lopt off, that the sap of grace may quietly fructify in us to life everlasting, under the conduct of our Divine Guide & Example.

Tell me, *Philothea*, canst thou like well a *treason* in thy bosom friend? Surely thou canst not : If *David* had been cursed by his enemies, he could have borne it, but to be hurt by a friend, by one that had prayd with him in Gods holy House; that was an unsupportable Cross. And whats more frequent, even with those, who abandoning the world, should abandon its weakness & mutability, & yet through variety of opiniōs & dispositions, oft break & betray a friends confidence? If then for the love of thy heavenly Espous, thou hast forsaken parents, kindred & all worldly friends, for the same love, enter not now, or at least break off any singularity of affectiō, even towards thy companions in the study of perfection; not onely because singularity is ever prejudiciall in professours of a Cōmon Life, whence
pro-

propriety of affections, as well as of temporall goods must be banisht, as nurses of suspitions, jealousies & many private feudes; but especially because they hazard the loss of our inward tranquillity, in case our friend, to whom we have imprudently disclosed the secrets of our heart, betrays his trust, using our freedom to our confusion. Wherefor be cautious in trusting thy heart strings to any, but as the Wise Heathen sayd, *Ever converse with thy friend, as one who may prove thy Enemy.* For as it is the nature of fire to burne, so of sinners to be weak & selfe interested; take a View of they past life, & experience will teach Thee, most friendships of thy bosom-friends to have been grounded on self-profit, & therefor have ended in discontents & enmities.

Besides the *superfluity* & *treachery* of friendships, they are great *impediments* of Vertue, while many thoughts are spent in them, to the breach of inward peace, loss of precious time & neglect of heavenly conferences with our Divine Espous. I doubt not *Philoshea* but
thou

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thou hast had many speciall & deare friends, & much delighted to abide & conferr with them; & what profit thence? Alas, much Vanity, time lost languishings of heart, or sin. Even now then knock off these troublesome shackles, whereby thou art fettered to Creatures, however deare to Thee, least thou present God with a broken & divided heart, whereas he gave & demands A whole & sound; & that thou owest to him, hadst thou many thousands.

AFFECTION.

Ah! how hard is it, to be abandon'd by all friends who may comfort us in our desolations? But I know & will adore the power that works this happy separation; perhaps thou hadst for ever perished O my Soul, hadst not not thus lost thy friend, or abandon'd him for God. Alas, how superfluous, how treacherous, how dangerous has singularity of friendships hitherto proved unto Me? Adieu all friends, henceforth my only trust shall be in God, who hath loved me with a perpetuall charity, & hath engraven me in his hands, that he may be ever mindfull of me; forsake me not O Lord, & I will be always with Thee, & become
as a

as a Pilgrim to the children of my Mother.

RESOLUTION.

I will courageously quitt all ties, even to my dearest friends, when my spirituall concernment requires it; whither they love me therefor or hate me, wish me well or persecute me; & I will equally prepare my heart, to be loved or persecuted, praised or condemned by them, behaving my selfe as a Pilgrime to all earthlie Creatures, & a Cittizen of Heaven. I have chosen my solitude with my abādoned Lord & Master, nor shall any false allurements, or harsh dealings change my Resolutions; *He hath given me a glorious example, as he hath done, I will endeavour to doe also.*

THIRD POINT.

Selfe - Denyall.

CONSIDERATION.

COnsider, That JESUS CHRIST hanging on the Cross, is the true pattern of selfe-Denyall; this was his Doctrine while he lived, & this his practise in his

in his Passion & Death; therefor his prayer to his eternall Father was, *Not mine, but thy will, be done.* Behold then, how he looſeth his blood in his Agony, his Esteem by revilings & blaſphemies, his ſtrength by whips & thorns, his comelineſs by ſtripes & wounds, the joy of the lower Region of his Soul by exceſs of ſorrows, & his life by a moſt bitter & ignominious Death. Thus the moſt beautifull amongſt the children of Men, is become as One ſtricken of God, covered with leproſy, & a man of ſorrows.

If thou deſireſt *Philothea* to become perfect, thou muſt alſo endeavour this ſelfe-Denyall, & ſeperation of thy ſelfe from thy ſelfe, by abandoning thy own will, & a readineſſe to ſacrifice unto God, thy tears, blood, body, ſoul & all the calamities & afflictions, Gods providence may inflict on thee; willingly ſuffering what ever croſſes may befall

- Thee, in conformity to his holy Will, & the counſells & practice of thy ſuffering Lord & Maſter.

There is none, of what condition
ſoever,

soever, but must more or less, take up CHRIST'S Cross & follow him, by self-Denyall, & bearing some tribulation for his sake, & their own profit. Through sin, the flesh & spirit are at odds, & sensuality rebels against God; no wonder then, if wee feele contradictions within our own heart, & sufferings from the inordinate passions, desires or malice of others; neither Saint nor Sinner, nor any mortall creature is exempt from the Law of the Cross, of what Majesty, Wisdom, Power or Holiness soever he be; nor is any of these happy, unless resigned to beare all.

Thou sufferest not alone *Philothea*, All must, willingly, or against their will, suffer with thee; which should encourage Thee to an unbroken patience, amidst the heaviest press of tribulations, which may happen to Thee; especially since thy Jesus, thy Espous, the Giver of all good, suffreth so many, so long, so grievous torments, with Thee.

Nor may we hope, to enjoy the consolations of this, & the other Life; we must forgoe one, or the other; either

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suffer

suffer here, or else where; which wilt thou choose? Is it not much better, to undergoe a momentany tribulation, then an eternall? Only worldly pleasures can destroy thee, therefor fly fró Them; The Croſs only, whereby the whole world was ſaved, can ſave Thee, Seek it then, & with it thou ſhalt find life & ſalvation; thy crown of thorns ſhall be changed into a Crown of never fading Glory; & if thou haſt drunk of the torrent of tribulation, with thy crucified Redeemer, thou ſhalt alſo taſt the delicacies of his heavenly Happineſs, in his Glorious Kingdom.

AFFECTION.

If JESUS muſt ſuffer, ere he enters his glory, canſt thou O my Soul, hope to purchaſe heaven at an eaſyer rate? No my Deareſt Lord! ſince love moved Thee to tranſfigure thy ſelfe into a Man of ſorrows for my ſake, love alſo ſhall compell me, to be conformable to Thee, my Holy Eſpous. Let me but enjoy Thee, & then let what ever tribulations thou pleaſeſt, fall upon Me! Here cutt, here burn, ſo thou ſpareſt me for eternity; O Eternity! who can live with thy everlaſting torments? Come therfor O deli-
cious

PERFECTION.

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*gious crosses, O amiable tribulations, by which
I may purchase an Eternity of joys.*

RESOLUTION.

I will prepare my selfe to this spirituall Combat, & not only endure the tribulations which my sensuality & disorderly passions may raise against Me, but what ever Crosses the malice of Satan, or the sweet providence of my heavenly Father shall inflict upon Me; & hūbly casting my selfe at the foot of the Cross, I will say, Behold here O Divine Lord, behold here, My whole self, my Body, my Soul, my All, ready to abandon all contents & to suffer all sorrows for Thee; *Thy will be done*; Pleasures or pains, thorns or diadems, life or death; all shall be indifferently welcome; *Only, be thou with Me, O strong helper, & none shall prevaile against Me.*

Q3

EVE.

EVENING EXERCISE.

FIRST DISCOURSE.

Spirituell Desolation.

ALthough our Lord JESUS were the Beloved of the Eternall Father, equall to him in Essence, Wisedom & Power, yet for Us he would become an Outcast, deserted by Him. Harken *Philothea* to that lamentable Complaint he makes to his Father upon the Cross; *My God! My God! why hast thou forsaken Me?* Though his humane Nature lost not its Union with the Godhead, nor the Grace or friendship of God, yet the Influence of his Divinity on the inferior Portion of his Soul was then suspended, & he left to struggle with the bitterest torments, & pangs of a most cruel & ignominious Death.

Our Solitary *Pilgrim to Perfection*, must be prepared to welcome this sublime state of Spirituell Desolation, if she aspires to an Union & Conformity with her heavenly Espous; she must not only

ly contentedly abandon all friends, & beare what ever Crosses, but must also willingly be deprived of all those delights, which usually accompany a devout Life, undergoe Aridities of the spirit, & loose the savory influences of Gods gracious favours; & instead of pleasant Illustrations of the Understanding, Enflamings of the will, & flowings of Joy in the heart, to have the spirit loaden with dulness, barrenness, & insensibility to heavenly thoughts & actions.

If God thus tryes thy Constancy, assure thy selfe *Philothea*, he is even then present with Thee, watching in the Center of thy heart over Thee, causing aversions from Sin, desires to perform the duties of thy state, & longings to be with God, though in that distress, a darkness be spreadd over thy Soul, & thou beest deprived of thy usuall cheerfulness & alacrity.

The cause of this our desolation oft is in our selves; either a too eager desire of, or delight in, spirituall consolations; or a neglect of timely entertainig offered inspirations; or else too much prone-

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ness to seek & accept of sensuall satisfactions; But the cheife Cause thereof is God only, whose property it is, to create Light & Darkness, & separate the One from the Other. As God caused the brightness of Christs transfigur'd body on Mount Thabor, which signifies the cleerness & cheerfulness of our Spirit in holy actions: so also he caused that darkness which o'respred the earth, whilst CHRISTS body was disfigur'd on Mount Calvarie, whereby is represented the drougths of a Soul in this state of spirituall desolation; Wherefor behave thy selfe very cautiously in the pursuance of Christian perfection, so that whither thou hast a feeling of piety, or whither God (for reasons known to himselfe) deprives Thee thereof, keep the same Evenness of heart, & constancy in thy duties, during both States; still multiplying acts of Love, renewing thy purposes, resigning thy selfe to Gods decrees concerning Thee, & following the direction of his Holy Spirit, under whose conduct, thou art now become conformable to thy suffering Espous.

Ima-

Imagine therefor, that JESUS CHRIST has nayled Thee to this Croſs, through the great Love he has towards Thee, to the end thou ſayeſt not from him, abandon the charge he has taken of thee, or quitt thy customary duties; & that he may behold thy conflicts, harken to thy mournfull fights & ſupplications, & may more readily infuſe ſpiritual helps; wherefor humbly open thy heart to him, diſcloſing all thy wants & weakneſs; adviſe alſo with ſome prudent perſon, whom thou haſt choſen for thy Guid, & follow his counſells punctually; ever cloſeing with an entire Reſignation to his ſacred Will, who thus Viſits Thee.

COLLOQUIE.

What haſt thou done, My Innocent Lord, that thou art thus ſeverely treated? Thy body is covered with wounds, thy bloud ſtreams forth from every part, thy hands & feet are nailed to the Croſs, thy head is crowned with thorns, thy heart is peirced with a ſpeare, & thy Soul ſild to the brim with deſolation, when thou cryeſt: My God, My God, why haſt thou forſaken Me? Oh, what Love, what Mercy is

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here?

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here? I have sinned, & the Son of God is smitten! Ob, rather let me suffer, who have provoked thy wrath! Whither I feel the sweetness of thy comfortable presence, or thou dost permit Anxieties to oppress my spirit, I will equally love Thee, & obey thy will. And I will bless God at all times, his praises shall ever be in my lips, because he will be my Salvation, in the day of sorrow.

SECOND DISCOURSE.

Philotheas Choyce.

HAVING thus prosperously *Philothea*, (though with much difficulty, in thy ten daies Voyage to Perfection) passed through thy holy Solitude, & arrived to Mount Calvarie, & there found thy Crucified Lord, the Author, Exemplar & Finisher of all Perfection, repose thy selfe with joy under the shade of the Crosse offering up thy heart to him, to be united with his by Love, & made conformable to his Will in all thy affections & actions; saying, *Behold, I have gone far flying from the World & its Vanities, & made my habitation in the Wilderness;*

ness; Under his shadow, whom my Soul desireth, will I sett; This is my Resting place, for ever & ever; here will I dwell, because I have chosen it. O blessed Flight! O pleasant Repose! O Divine Choyce! whereby thy Soul will become a stranger to the Earth where she lives, & freely converse with God whom she loves.

Then make a breife review of thy ten daies Retirement; See, whither thou hast that value of *Solitude*; & its *Entertainments*, which the perfectiō thereof deserveth; And what inclinations thou hast to persever therein? whither thou hast a cordiall apprehension of thy *Sinfull State*; & the *Means* God has established for thy *salvation*? Whither thy *Passions* be any thing *abated*, & thy heart unchayned from Creatures; that it may joyfully *Fly to God*? Whither thou hast a perfect *Calme* in thy Soul; canst *Give eare* to the whisperings of thy heavenly *Espos*; & beest every way fitted to take *thy Repose* in God? And lastly, whither thou hast a hearty resentment of the sufferings of thy Crucified Lord, a willingness to *Imitate* him in his bitter *separa-*

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tions, & a desire to be wholly united to him in that sad & ignominious state? for unless thy heart be now united unto that of JESUS suffering, thou maist not hope hereafter to be united unto thy JESUS triumphing.

Fix thy Eie therefor steadily upon thy soveraign Lord, bleeding & dying upon the Cross, & thereby draw a Coppy in thy own heart; by his wounded feet order thy affections, by his peirced hands rectify thy actions, by his crowned head purify thy thoughts, by his opened side regulate thy Love, & by his sorrowfull Soul draw in thine the picture of Compassion & imitation, That for ever after, the life of JESUS may be made manifest in Thee.

COLLOQUIE.

Behold here, O Victorious Saviour of Men & Angels, my languishing & sighing heart, earnestly sueing to become One with Thee, transformed into the likenesse of thy love-wounded heart, & dying to all things, but Thee, that henceforth Thou onely maist live in me, & I for ever in Thee, without being seperated from Thee. O Amiable Union! O delicious Transformation!

*formation ! O Divine Life ! Oh that thou
wouldest deep engrave in my heart the Image
of thy Cross, & all thy sufferings thereon ; that
as a bundle of myrrhe they may ever lay in my
bosom, by a perpetuall Memory of thy Love
therein towards Me. To Thee therefor doe I
now, for ever, sacrifice my whole heart, to be
wounded with the darts of thy ever flaming
love ; that all my Affections, Actions, Thoughts,
Desires & Ioyes may be ordred by Thee ; begin
from Thee, & end in Thee ; O Endles End,
and Abyss of all Happiness ! Amen.*

F I N I S.



MEDITATIONS

UPON

THE PASSION,

For every day of the week.

SVNDAY. Washing of the Feet.

CONS. 1. Who washeth? God, thy Creatour, Redcemer & giver of all good things.

2. Whose feet he washeth? of ignoble persōs, great sinners, & his own betrayer.

3. Why he washeth? to give example of meekness, & teach us to cleanse our Soul, ere we approach his Altar.

Affect: Oh my Jesu, that I could love thee & all creatures, as I ought, & thou desirest!

Resolve, To practise the Vertue of *Cbaritie*, & shun *Envie*, in occasions best known to thy self.

MVNDAY. Prayer in the garden.

CONS: 1. How CHRIST prayeth? kneeling, prostrate, & with instance: & thou how timid?

2. What's

2. What's his prayer? That his Chalice may passe, yet with resignation to obey his Fathers will: doe thou pray thus.

3. How he sweats, bloud, in great drops, in great sorrows; wilt thou rely on thy own strength.

Affect: Oh my JESU, that I could humble my self to Thee, & all creatures for thee.

Resolve, To practise Humilitie & shun Pride, &c.

TWESDAY. Mocking before Herod.

CONS: 1: How JESUS betrayed, apprehended, & manacled, is led to Annas, Caiphas, Pilate & Herod: Follow him in this sorrowfull Pilgrimage.

2. How He is every where falsely accused, & yet is silent; be silent too when injur'd.

3. How before Herod, he is cloathed & mocked as a Foole; if thou beest a Christian, imitate CHRISTs self-denyall.

Affect: Oh my JESU, that I could contemn my own will for thy sake.

Resolve, To practise Self-denyall, & shun self-love, &c.

WED.

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WEDNESDAY. Whipping at the Pillar.

CONS: 1. How JESUS led back to Pilate, is there accused as a Blasphemer, Seducer & Traitor; Barabbas though a Murderer, is perfer'd before him; canst repine, when vilified?

2. How that Innocent Body unclothed, & bound to the Pillar, is whipt for thy sins: I sin, & Thow suffrest!

3. How barbarously those Soldiers treat thy JESUS; Oh cruelly! this he suffers for the: Bath thy heart in his saving blood.

Affect. Oh my JESU, that I could bear all Crosses, from all persons, for the love of Thee!

Resolve, To practise *Patience* & shun *Anger*, &c.

THVRSDAY. Crowning with Thorns.

CONS: 1. How JESUS thus bleeding, is crownd with sharp Thorns; this Crown is instead of a Crown of Glory!

2. How they cloath him in scarlet, put a reed in his hand for a Scepter, & then kneeling deride Him; Thou art a King indeed; reign for ever in my heart.

3. How

3. How J E S U S, thus adorned is led forth by Pilate, & shown to the Jewes, with, *Behold á Man*: O sad Spectacle! Yet still, they cry, Crucify Him: Oh the heavy weight of my sins.

Affect: Oh my J E S U, that I could obey Thee, even to loss of life.

Resolve, To practise Obedience & shun Sloath, &c.

FRIDAY. Carrying the Cross.

C O N S: 1. How J E S U S thus derided, whipped & crowned, goes forth carrying the Cross, whereon he is to be sacrificed for thy Sins.

2. What shouts of joy the Jewes make after Him, through the streets of Jerusalem: thus is Innocency despised!

3. How the devout woemen meet & bewaile Him: thy hard heart sheds not one Teare amidst these sorrows, or for thy sins.

Affect: Oh my J E S U, that I could abandon all sensuall satisfactions for the Love of Thee!

Resolve, To practise Temperance, & shun Gluttony, &c.

SA-

SATURDAY. Crucifying of Iesus.

CONS: 1. How JESUS with much pain & shame, arrived to Mount Calvary is again uncloath'd, & thus all his soares are renewed: My Sins not blotted out by Repentance, shall one day be disclosed to the whole World.

2. How they stretch thy JESUS upon the Cross, fastning him with nayles therunto, & then raise him up, where he hangs betwée two theeves: Oh what ignominy!

3. How He there hangs for the space of three houres, reviled by Jews & Gentiles, forsaken by his Disciples, drenched with gall & vinegar, peirced to the heart with a speare, & yet He prays for his Enemies: Enter, & make thy abode in that love-wounded-Heart.

Affect: Oh my JESU that I could imitate Thee in the purity of thy Life & Doctrine.

Resolve, To practise *Modesty* & shun *All contrary Therunto,* &c.

F I N I S.

9/10/52

MM/

